

WORLD CALL

30

June

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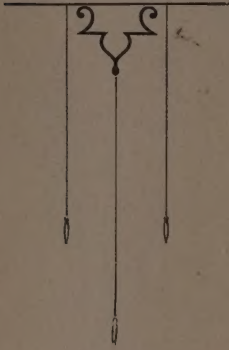
June 1931

15 Cents

Till I Forget

By GEORGE E. MILLER

Damoh, C. P., India



Till I forget Christ crucified,
Till I forget how Judson died
And how the martyr children cried
 I'll follow marching orders.
Till I forget the hot pitch flame
Which ancient Rome lit to her shame,
I, too, must go to take the NAME
 To earth's outposts and borders.

I may forget both law and creed,
I may not go where leaders lead;
One way there is for the spirit freed,
 And that's the way I've taken;
The steep and rugged *Missions* road
Where critics scoff and sceptics goad,
'Tis there I climb with an overload
 Of hope for those forsaken.

And if the church forget to tell
Of Him it once has loved so well
'Twill need a new recessional;
 O rise and see you to it!
Till I forget Christ crucified,
Till I forget how Judson died
And how the martyr children cried,
 I'll know my task and DO it.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII

JUNE, 1931

Number 6

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Who's Who in This Issue

Miss Zonetta Vance is a missionary of the Disciples of Christ in India. Stephen J. Corey is president of the United Christian Missionary Society. C. M. Yocum is head of the foreign department of the United Society. W. R. Warren is executive vice-president of the Pension Fund. Ira Crewdson is a missionary in Japan of Disciples of Christ. Grant K. Lewis is a secretary in the home missions department of the United Society. James A. Crain is secretary of the Board of Temperance and Social Welfare. I. J. Cahill is first vice-president of the United Christian Missionary Society. Dr. George Miller is a medical missionary in India of Disciples of Christ. C. O. Hawley is head of the promotional department of the United Christian Missionary Society.

The contributors of articles, short sketches and glimpses of our world-wide work which appear in brief form in the second section of this issue are identified by their writings with the work of which they tell.

The First Page

LOOKING over the final proof pages of this issue, we feel like swinging into the stirring strains of the rallying song that has often echoed down the halls and in the chapel of the United Society during these past strenuous months:

"Are ye able?" said the Master,
 "To be crucified with me?"
 "Yea," the sturdy dreamer answered,
 "To the death we follow thee."

On various and sundry occasions the office force and friends who happened about for some meeting or other have almost involuntarily burst into this glorious chorus, returning to their various tasks with firmer tread and stouter hearts because of its challenge. Yea, Lord, we are able!

You who know it (and many of you do) sing it aloud as the full significance of Stephen J. Corey's message on page 4 sinks into your soul, and as you ponder on the challenge of the brief financial statement of the United Society. This is not just the end of another year we are approaching. The situation is akin to scarcely anything else we have ever faced in our history. How we will meet it, what we will do in May and June, the two months left to us, to close the year successfully, will be the measure of many things besides our financial strength.

IT IS not alone friends of the United Society who are anxiously watching to see what June 30 will bring forth, but a host of aged preachers will know the verdict concerning their support then. The Pension Fund has planned to close its gigantic campaign for \$8,000,000 on that date, and its successful culmination means literally life or death to those ministers whose retirement prevents participation in the monthly plan of payment. On page 21 a full statement on the situation to date of the

Pension Fund is given. The success of this great movement has such definite bearing upon the future of all of our brotherhood work that its outcome is a matter of deepest concern to all of us.

IF THIS issue of WORLD CALL is a little late in reaching you, blame it on our determination to give you the latest and best in news. The thirteen new missionaries who were appointed by the executive committee of the United Society at its May meeting for foreign work and who are sailing this summer and fall, were at headquarters for the first time on Monday, May 11. We held up the forms until a group picture could be snapped of them and then decided to wait until after the ordination service on the next night and give you the gist of that inspiring evening in connection with the picture. Look on page 10 and see if you don't agree with us that it was worth waiting for.

NO MORE tremendous story has come across the editorial desk in recent years than that related on page 6. Single-handed and alone, with only the aid of untrained native carpenters, Zonetta Vance went into a twenty-five-acre tract of India jungle and there laid out and built a model village for training native girls in the fine art of living. Not only is the physical achievement of such a feat astounding, but the daring program for the school, ranging in its curriculum from regular classroom instruction in the three R's, to training in such amenities as household management, civic government, and a familiarity with business transactions—is a story to confound the critics who deem missionary work of little practical value.

While she has done it under the guidance and in cooperation with

the India Mission, it was Zonetta Vance, a single woman missionary, who dreamed it into being with a stick of dynamite and an unconquerable spirit.

SPEAKING of the critics of missions, an oft-heard remark concerning the cost of carrying on missionary work is given a merry whack on the head in this issue by C. M. Yocum. Mr. Yocum has been closely identified with foreign missionary work long enough to sanely evaluate its cost in terms of its returns. His succinct comparison between the cost of institutional work in America and the same type of work being done in mission lands, gives some surprising insight into the managerial ability of those in charge of mission funds.

AND still the wonder grew that national advertisers could be oblivious to the value of WORLD CALL as an A-1 medium. In our April issue we stated quite calmly, without blare of headline or trumpet of much type, that copies of the April cover could be obtained by those who desired them for framing. Orders began coming in pronto which threatened to exhaust our supply, but now an additional supply of the prints has been secured for those who did not get their requests in earlier. The picture is of the head of Christ by Rudolph Bem. A nominal charge of ten cents is made to cover the cost.

ONE of the most significant discussions at a meeting of the editors of the religious press held last month in Washington, D. C., centered about "How Can an Editor Keep His Religion?" The question implies that he is in danger of losing it. The danger threatens all engaged in organized religious work. "Look Out for the Machinery" is a warning that should hang over many of our desks.

WORLD CALL

VOLUME XIII

JUNE, 1931

NUMBER 6

What Happens to People Who Make Things Happen

IT WAS our worthy friend, Dr. Nicholas Murray Butler of Columbia University, who remarked the other day that the people of the world could be divided into three groups. "There are the few," he said, "who make things happen, the many more who watch things happen, and the overwhelming majority who have no notion of what happens."

The people who make up the brotherhood of Disciples of Christ likewise enjoy these divisions. And it is not a happy state. Persistent efforts are made to bring more people into the first group and, in the final analysis, that is the purpose of even such an innocent event as Children's Day, which our churches everywhere will celebrate on June 7.

Children's Day is more than a day for making a special offering, important as that is; and the local church which eliminates its observance is injuring itself and its own children to a far greater extent than it retards the work for which the day's offering would go. On Children's Day the church is applying one of the most fundamental psychological principles. Psychologists quarrel a great deal but the one thing they are all agreed upon is the vital importance of what happens to us when we are young. The Roman Catholic Church has utilized this knowledge for many years and now Protestant groups are recognizing its force. On Children's Day the child is set in the midst and impressed with the importance of his individual part in helping the needy people of the world. While we well know every child who recites a piece on Children's Day will not set the world on fire, the windows will have been opened on a world beyond his horizon, and from there it is but a step to inviting paths that lead to habitual service in making happen the most tremendous thing in the history of mankind, the establishment of the Kingdom of God on earth.

Echo Answers Echo

WE ASK what the end of the fiscal year for our national boards will bring forth on June 30, and echo answers echo. No man can tell what lies ahead. That there is some uneasiness concerning the outcome of the year, cannot be denied. Yet after all the only thing a great body of men and women with faith need fear is that they will not meet with cour-

age the things that come. Someone has said that the greatest feeling in the world is to find, when the time comes to be afraid that you are not afraid.

Some changes may be forced upon us because our giving has not increased in proportion to the growth of the work we have undertaken. There may be some cutting of budgets to do with all of its attending tragedy. Yet the real tragedy is not so much in cut budgets as in the complacency with which we accept them. That is the condition that should give us cause for sober reflection.

Then there may be changes to come in our work because of altering conditions in our social, economic, educational and religious order. Everything is being restudied today, and well it is, but in the process there is a necessary amount of confusion. We need steady heads and clear thinking now as never before. We need to remind ourselves that those who will be coming after us, as someone has said, will see the walls we have erected rather than the confusion in which they were built.

We make no prophecy as to what June 30 will show. We do prophesy that, whatever it brings, Disciples of Christ will meet it with high courage.

Beyond Pensions

AT LAST, in this year of grace 1931, the free and unorganized people known as Disciples of Christ have definitely got together and thoroughly resolved that once for all the ancient wrong they have done their ministry shall be righted.

Having reached this conclusion by every orderly and deliberate step, the matter has now gone far beyond pensions for the ministry and become a fundamental necessity in the brotherhood's life. It is evangelism, it is missions, it is education, it is Christian civilization, for all of these depend on the ministry. The perpetual inflow of monthly payments from ministers and churches and the perpetual outflow to the devoted men and women for whom these funds are being accumulated is an accomplished fact, a living process, as orderly and certain as the revolving seasons.

The final act of realizing each congregation's goal in the \$8,000,000 fund is recognized as, not merely a contribution to a holy cause, but as the welding of a link in the chain of brotherhood, the joining of hands in a circle that must encompass the continent and girdle the globe. It is not merely a question of dollars and cents but of comradeship in Christ.

"Look Well, Therefore,

IN THE report of the group of sixty friends of the United Christian Missionary Society who met at the Missions Building on September 9, last, the following statement was made: "We face a great emergency which demands great and courageous effort. It would be ridiculous and fatal to only do the ordinary things in an extraordinary situation." As we come close to the end of this unusual missionary year, the appropriateness of the above declaration grows on one and we are minded to make it the text of this statement.

The officers of the United Society have spared no effort to get the realization of our serious situation frankly before the friends of the work. In the publications, at the Washington Convention, in the One-Day Conventions, and through the self-denial effort, as well as in many other ways, the stern facts of the emergency have been presented. Everywhere the attitude of the people has been one of deep interest and solicitude. There has been unprecedented sympathy and recognition of the vital issues faced.

WHAT are some of the factors which make this year singular in its challenge to unusual missionary support and loyalty?

In the first place, the lack of increase in giving during recent years paralleled by an advance in missionary expense on all fronts, while at the same time the work itself naturally grew and expanded, has created a great strain upon missionary lines everywhere. It has been a desperate task to carry on with appropriations far below what normal expenditures demand. This has affected missionary workers the world over and has especially caused suffering and anxiety in the native staff abroad. Lonely frontier workers far from the home base and fronted with unusual problems and anxieties, are right now suffering a strain upon their faith and are often wondering if the folks at home are really backing them.

In the second place the long continuance of the financial depression in America has caused poignant suffering and anxiety in the local churches, especially in industrial centers. An unprecedented number of men are out of work and while Christian people have maintained their giving with rare credit through these changing days, the time has come when the strain is beginning to have its effect upon local church budgets and likewise upon missionary offerings. These are days of peculiar difficulty for the pastors of our churches. They need and deserve sympathy and appreciation on every hand. On them lies the heaviest burden of the hour in Kingdom leadership.

Our Pension Fund is in the field and is vitally connected with our ministry for the future. Upon its success depends greatly the realization of a real brotherhood for our people. It is a great undertaking at a difficult but supremely important time.

Contemporary with these factors, which if taken alone might bring discouragement, we are faced with the greatest opportunities and challenges of missionary history.

The atheistic communism of Russia, with its feverish propaganda, is paralleled by the fact that Jesus is rapidly becoming the frankly recognized ethical and religious teacher, even of non-Christian humanity. He stands transcendent and incomparable as the highest spiritual norm of the

To This Day!"

Says
STEPHEN J. COREY

world among those who claim other religions. When his people wish to compliment Gandhi of India, they call him "Christlike." Both of these developments challenge the deepest concern within the earnest Christian.

The menace of the godless elements in our secular civilization as it sweeps out from our western countries into the Orient and Africa, should challenge us to take the Christ way of life to these lands as Greek idolatry and Roman militarism called the early church to fearless conquest beyond the hills of Palestine.

THESE changing times have flung doors wide in all lands for truth from every source while the work of Christ already planted and rooted in the soil of distant countries calls us to prayer and support as never before. Our own America in her deep need for spiritual things and the wistful soul-hunger evident in all lands, brings a Christlike compulsion for missionary effort to our hearts. Need and opportunity are vocal everywhere.

Did we ever have such a time—unmeasured problems, unparalleled financial situations, incomparable challenges and needs, unprecedented spiritual hunger, and unusual loyalties on the part of those who support the work? As we said in the beginning: "We face a very great emergency which demands great and courageous effort." The missionary year is closing and the emergency draws to its climax.

June 30—Balanced

Adds
C. O. HAWLEY

EARLY in the missionary year the brotherhood gave to the Society the following task: "The immediate necessity is to find a way to support the work for this year and at the same time not increase the deficit." It is important to balance income and expenditures for the year by June 30.

This means:

1. That the general fund offerings from the churches, Bible schools, Christian Endeavor and missionary organizations of May and June last year, totalling \$602,784, must be equalled during May and June of this year.
2. That there must be an increase of \$97,216 from these sources in May and June of this year to avoid adding to the deficit.
3. In other words, the receipts in May and June from the churches, Bible schools, missionary organizations and Christian Endeavor societies must be \$700,000 to avoid adding to the deficit.

The United Society is in a very real sense our people at work in their missionary task. What affects the Society affects the missionary life of the church, and that which affects the life of the churches, affects the Society. The United Society is not a separate organization in the sense that it has a separate life and responsibility.

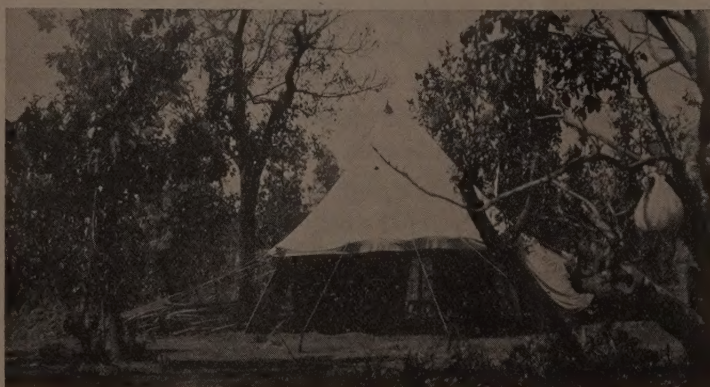
An unusual situation in unusual times calls for extraordinary effort.



This type cottage will be the home of the girls. There will be twenty-four such cottages in the model village when completed



Here is one of the completed houses for the teachers in the school



The tent in which Miss Vance lived for four months while supervising the clearing of the jungle. "By June, 1931," she writes, "this will be my front yard, with a flower bed where the tent stands"

From Kulpahar, where she has given over twenty years to developing the Girls' Training School along lines similar to those outlined in the accompanying article, Zonetta Vance was transferred by our India Mission to the outskirts of Pendra Road to start "from the ground" the new school. Of the progress in the actual building of the model village, she writes as follows:

"I arrived in Pendra Road in January, 1930. In the latter part of February, I was given permission to clear out underbrush and assembled materials on the ground, but not until early in April was I permitted to begin to build. On April 7 we had our ground-breaking ceremony, and began at once on the well. For ten feet down it went well and then we struck rock. After that we crept down, two or three feet a week, blasting with powder. By the middle of June we got enough water to make it too wet to blast with powder, but not enough water for any use. Dynamite could not be procured nearer than Bilaspur, and no one here knew how to use it. So I took out a license for it myself, and with coolies to do the actual work, we continued until I stopped work in September. We made a roof over the well so we could go on working during the rains. The rock is a little softer now, and more signs of water, as we began work on it again a couple of weeks ago. I think we will have a splendid well some day.

"The chapel was finished early in June and I moved into it June 10. The very next day the rains began. I had been living in a tent before that. We got four girls' cottages and two teachers' houses roofed before the rains got bad, and did the inside finishing during July and August. About the middle of August I moved into one of the teachers' cottages.

"Two other girls' houses have been begun, and we hope to have enough money to build two or three more, to use for schoolrooms. We also very much need a storeroom, and some place for the watchman to live, as well as a couple of other servants' houses. We need two more teachers' houses to complete the school, a schoolhouse, dispensary and hospital, a pesthouse for contagious diseases, shops, a small house for bank and post-office teaching work, besides fifteen or sixteen more girls' cottages. Then there will need to be more fencing, the lake bank to make, fields to be prepared, and jungle to be grubbed out. It will take every bit of the \$10,000 we have asked for, to do this. But that is not so much to build a whole town and clear a farm and build a lake besides. The bungalow does not come in this amount. When it is all finished we will have a plant that will be invaluable to our work in starting our girls in the right way for useful lives."



Following the clearing of the jungle and the plotting of the village, the actual construction of the buildings started with Miss Vance as architect, contractor, engineer, mason, head carpenter and general foreman

Creating a Model Village in an India Jungle

An Amazing Experiment in Practical Education for Girls

By ZONETTA VANCE

ALL over India educationalists are waking up to the fact that the regular government curriculum and our old system of boarding schools are not practical for most of our Christian children. It is producing a race of "ladies and gentlemen" that are a misfit in the environment in which most of them must live.

The great majority of our Christians are village people. Many live in villages in which there are no schools or very poor ones. The only chance for the children to be educated, is the Mission Boarding School. We still have a good many orphanages or boarding schools. Children who spend most or all their lives in a boarding school which has big brick buildings with cement or stone floors, kept as such buildings must be kept, are not happy to return to the little cottages with earth walls and floors in which their parents live. Some, of course, go through high school and college and can hold positions that will enable them to live well and to own good houses. The great majority, however, do not go beyond the middle school. These we must educate *in* work and *for* work. There is now practically nothing open to women and girls of this class. Men to whom they can be married have small incomes, and they want wives who can in some way help out the family income. The problem that confronts us is—how can we so educate the girls that can go only through middle school, so that they can and will fit happily into

the conditions in which they must live and be of some help financially to husbands who have a small income?

The time has come also when the women of India should have a voice and a part in the affairs of both church and state. Women are often chosen for places on the Church Council, but usually they take no part, except to vote on the questions that come up. A few Hindu women of education are taking active part in the affairs of the nation. Women rulers of native states are common. But it is even more important that village women be trained to take part intelligently in the affairs of the village. Especially, we should train our Christian women to do this.

Many of us therefore are thinking of what we can do to give our young people a more practical education. We have two schools that are working along these lines, but neither is centrally located and both are for primary work. The Training Home in Kulpahar has long been giving the girls there special training to prepare them for home life, and we have found it a great help in preparing the girls to become better home-makers. The Girls' School in Mungeli was established as a hostel for the girls of that area, to enable them to attend the primary school in Mungeli, and yet not be educated away from their village life.

We have felt the need for some time of a school more centrally located than these and easier of access than Mungeli, as it is thirty-six miles from the rail-

road. It would be of middle school grade and would give the girls, along with their education, training, not only for home life, but training that should fit them to take their proper place in the village.

We chose Pendra Road as our location for this school as it is more centrally located as to Christian population, and has the best climate of any of our stations. As a site we chose twenty-five acres of government jungle land. It is half a mile south of the Christian village of Jyotipur, and a mile and a half from the railway station of Pendra Road. There are a few fine big trees on this tract, but the majority are small. The undergrowth is so dense that I have sometimes been lost in it. Clearing out this undergrowth requires hard work and patience, as it has to be grubbed out by the roots. It has tremendous sprouting qualities. In February last year I had it cut off down to the ground, and by July it was as big and dense as ever.

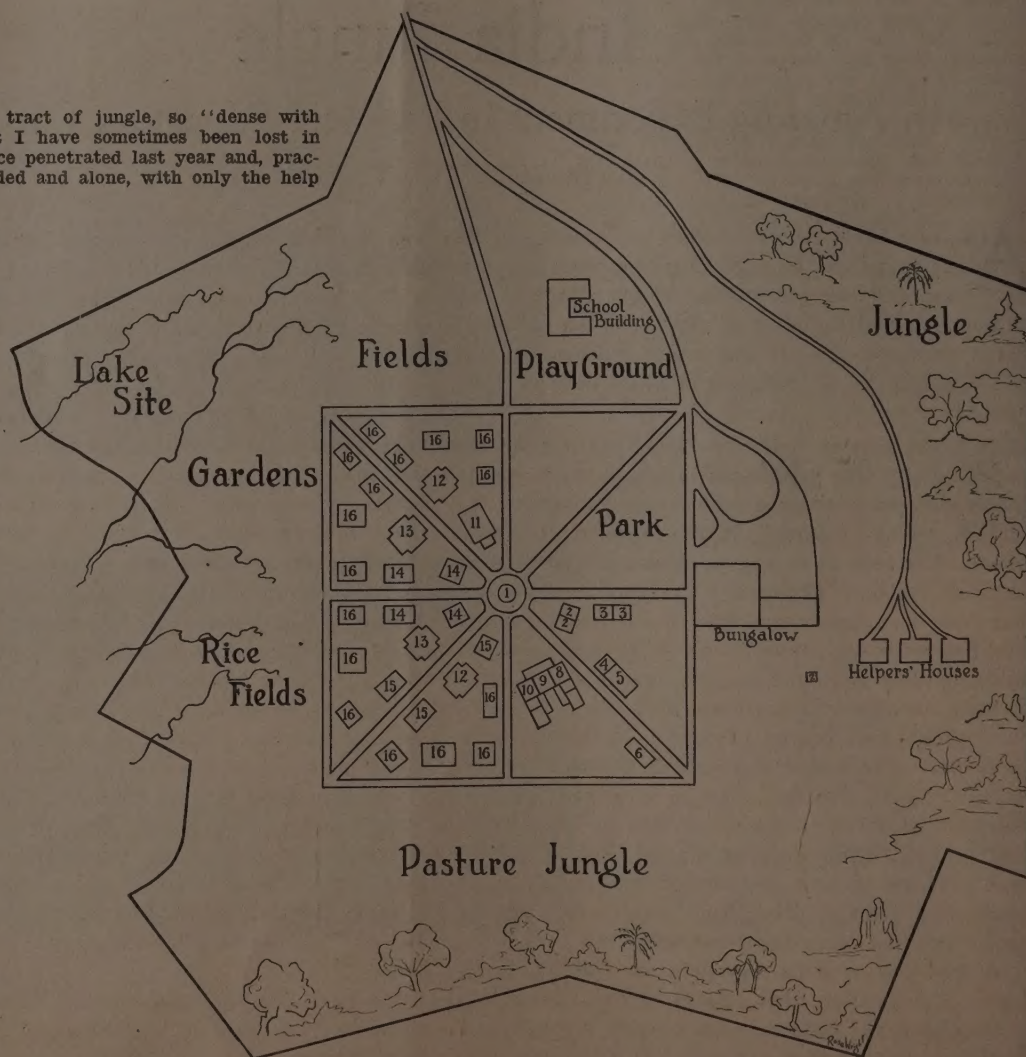
Our plan was that the school should be a model village of small cottages in which the girls would live,

and put in practice the theory they were taught. We planned a big well in the center of the village, for in this hot land everyone likes to be as near the water supply as possible. Around the well will be public flower gardens in which we hope to teach the girls the ideal of working for the public good, as well as that of making their village beautiful. A circular road surrounds this, from which straight roads go out in eight directions. The girls will keep these roads in order, too, and that is something in which the people of India need a great deal of training. Along these roads will be built the cottages in which the girls will live in groups.

Around each cottage is a small space in which they can make gardens, and just west of the village is a space that luckily has been cultivated for a few years, where they can have larger gardens. Just beyond the garden and field space is the lowest part of our land, cut by two deep gullies. We want to make an embankment on the lower site in order to make a small lake. No village is complete, in India, without

Into this 25-acre tract of jungle, so "dense with undergrowth that I have sometimes been lost in it," Zonetta Vance penetrated last year and, practically single-handed and alone, with only the help of untrained native carpenters, laid out and built this model village where girls of India will learn and practice the fine art of living.

1. Well
2. Bank and Post Office
3. Shop sites
4. Dispensary site
5. Hospital site
6. Segregation ward site
7. Bungalow well site
8. Nurse-teacher's rooms
9. Teachers' reading room
10. Head Mistress' house
11. Chapel
12. Teachers' house sites
13. Teachers' houses—finished
14. Girls' houses—finished
15. Girls' houses under construction
16. Girls' house sites



its lake. On the south of the village there will be pasture for the sheep, goats and cows. We hope to have a few of each, in order that the girls may learn their care, and how to make butter and cheese (ghee and dahi). Some will learn poultry raising, and we may later teach bee-keeping.

We hope to have one or two cottages so arranged that the girls can cook individually at times. One of the oldest girls will be chosen as head of the house and another as her assistant. They will make out the budget for the household expense, buy the food, and be responsible for the household. Each teacher will have two or three cottages of which she will have the oversight and training in household matters. We will use the Government Middle School curriculum, in order to give the girls the benefit of the certificate, but instead of completing it in the four years allotted to it, we will extend it over six years, in order to allow time for the practical work, and other subjects that we want to teach. We plan to teach the girls various kinds of home industries, by which they can help out the family income, either by selling what they make or by making things for their own use.

They will, of course, learn all kinds of sewing, as they do in all our schools, and mending—a thing few Indians know how to do well. When they can cut out and make all kinds of clothes well, and mend garments neatly, they will be taught some of the more ornamental kinds of needlework. They will be taught hygiene, physiology, sanitation, first aid and care of the sick and of children. We will have girls of all ages in the school, including a few babies, in order that the big girls may have actual practice in caring for little children. We hope in time to have a trained nurse, who will teach these subjects, and will also have charge of the dispensary, under the direction of the Mission Doctor, and the hospital room where she can teach the girls home nursing. The actual nursing will be done by the girls as a part of their regular school work.

There will be a village *Panchaiyat* (committee) as nearly like that of a real village as possible, and it will govern and discipline all the girls of the village. Of course this will have to be under the guidance of the teachers and principal, but as far as possible, the

discipline will be left to the girls. They will have a simple course in civics along with their practical work. Thus they will learn many lessons in citizenship and those who have the ability can be fitted to take their part in the village when the opportunity comes. There will be regular leadership courses, giving practice in leading meetings, making outlines of speeches, parliamentary law, and conducting and taking intelligent part in business meetings of various kinds.

The girls will deposit their money in a bank, kept by the manager, and draw it out by check, and learn the forms of banking needed to be known by the depositor. Ordinarily, Indian women and many men know nothing whatever of these things. They will also have the opportunity to learn the right uses of the post office, not only in sending letters, but in sending and receiving money orders and parcels and depositing in the post office savings bank.

There will be grain and cloth shops where each girl will buy the material for her own clothes, her food supplies and things needed for her house. Some of the older girls will help in these and so gain experience in selling. Sometimes girls will be taken to the regu-

lar village shops and bazaar for their buying, and venders will at times be allowed to come to the school, that they may gain experience in dealing with them.

We also plan to have regular teaching in elementary psychology and some of the modern methods of religious education, for training the girls to be better Sunday school teachers, and to be able to teach their own children in their homes—to be able to tell stories well, and to take part in and put on dramas. Girls in the highest classes will be given practice in organizing and conducting Junior and Senior Christian Endeavor societies, Mission Bands, Junior Church, etc. There will be Blue Bird and Girl Guide work for all in the school. In every way possible and in so far as possible we want to train every girl for acceptable service in her home, her village and her church.

Thus will the girls of India whom we touch in the Central Province be given contact with the fine art of living which will open their hearts to the more abundant life as taught by our Master.



All of the brick used in construction work in the new village was made on the ground under the supervision of Miss Vance

Reenforcements to the Front

Thirteen New Missionaries Sail for Foreign Fields This Summer and Fall



"There is a corner of a foreign field. . ."

Standing, left to right: Miss Lela Taylor, secretary in foreign department; Charles T. Paul, president of the College of Missions; Miss Ruth McElroy, appointed to China; Miss Vesta McCune, appointed to Africa; C. M. Yocum, head of the foreign department; Miss Edna Poole, appointed to Africa; Miss Ina Lee Foster, appointed to South America; Alexander Paul, oriental secretary; Stephen J. Corey, president of the United Christian Missionary Society.

Seated, left to right: Mrs. and Dr. Donald Baker, appointed to Africa; Mrs. and Mr. Samuel Goodsell, appointed to China; Mrs. and Dr. George Horton, appointed to Africa.

IN 1925, the Disciples of Christ had 351 foreign missionaries on the field, serving under the United Christian Missionary Society. That number today stands at 253, a shrinkage of almost one-third. Several years ago an exhaustive study was made of our foreign missionary personnel and it was discovered that an average of twenty-two new missionaries were needed each year to take the places of those retiring from service. This annual replacement has not been possible by the Society under existing financial conditions, but an earnest effort has been made to fill the most serious vacancies at strategic points in our line of Christian advance around the world.

In accordance with this effort, the foreign department of the United Society presented thirteen missionary candidates to the Executive Committee at its May meeting—not enough to maintain the force, but all young men and women of capacity, courage and consecration, equipped to render specialized service where reenforcements are most sorely needed. Following their appointment by the Executive Commit-

tee, a beautiful ordination service was held in the Chapel of the Missions Building on Tuesday night, May 12, led by President Charles T. Paul of the College of Missions at Hartford, Connecticut, where many of the candidates had received special training for their work. The appointments were formally conferred by C. M. Yocum, head of the foreign department, and the charge given by Stephen J. Corey, while Homer W. Carpenter, pastor of the First Church at Louisville and a member of the Executive Committee, delivered the ordination address. The note of triumphant faith which ran through the entire service echoed in the hearts of the friends gathered for the evening, challenging them as well as the young candidates to deeper consecration and greater abandonment of self in service for their King. It was a sacred hour.

The thirteen missionaries appointed include the following:

Dr. Donald Hall Baker is a member of the Franklin Circle Christian Church of Cleveland, Ohio. In 1922, he was granted

(Continued on page 25.)

Are Critics of Missions Justified?

"It Costs Too Much"

By C. M. YOCUM

REDEEMING a world is expensive business. It costs time, effort, money, life. It cost God his Son, and the Son his life. It cost the apostles the sacrifice of home, comfort, and native land. Listen to the apostle Paul: "Five times I have been given one less than forty lashes, by the Jews. I have been beaten three times by the Romans, I have been stoned once, I have been shipwrecked three times, a night and a day I have been adrift at sea; with my frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from the heathen, danger in the city, danger in the desert, danger at sea, danger from false brothers, through toil and hardship, through many a sleepless night, through hunger and thirst, often without food, and exposed to cold. And besides everything else, the thing that burdens me every day is my anxiety about all the churches."

The other apostles, also, paid a dear price. William A. Brown says concerning them: "When the dead in Christ shall rise first, from what widely scattered lands of the Old World shall the apostles come? Peter was crucified head downward in the Neroian persecution which also claimed the apostle Paul. Both Paul and Peter met death in Rome, and their dust lies in the land of Italy. Andrew was crucified in Achaia on a cross which ever afterward has borne his name. James was the first among the twelve to suffer martyrdom. He was beheaded by Herod the king in Jerusalem in Judaea. John had his sepulcher in the city of Ephesus in Asia. Philip met a violent death in Hierapolis in Asia. Nathanael Bartholomew was crucified in Armenia. Thomas was martyred in India. Matthew likewise met his death in India. James the son of Alphaeus met death in a foreign land. Thaddaeus went from Africa to be forever with his Lord. Simon the Cananaean passed to his reward from the land of Egypt. Judas Iscariot was buried in the land of Judaea. . . . Judas Iscariot was a Judaeian. And Judas Iscariot alone of all the twelve apostles lies buried in his native land."

It does cost heavily to carry on God's work—but what if it does? Christ knew all that before he gave his command; yet he sent his disciples forth commissioned to the task; and he made allowance for no conditions as to price. But now, honestly, as one compares the cost of religious work with other work, missionary service with other lines of religious serv-

ice, foreign missionary endeavor with other fields of missionary endeavor, what does he find as to comparative costs? After all, a thing is expensive or cheap not in the absolute, but in the comparative sense. Education is expensive, but not so expensive as ignorance. It costs to keep well, but not so much as to be sick. To be righteous is costly, but not so costly as sin. What are the costs of foreign missions compared to the cost of similar work elsewhere?

I shall not deal with the cost in life. That is heavy. The foreign missionary who takes up his cross daily and follows Jesus to a foreign land pays in the sacrifice of creature comforts which we at home call necessities; in cultural influences which we in the homeland take as a matter of course; in companionship and in monetary return; and all too often in health; and even in life, because of privation, exposure, or the constant "pull" at one's heart as he ever hears calls unanswered and sees needs unmet. My hat is off to the missionary. He pays a heavy price.

BUT it is the cost in money which comes in for criticism. What are the facts? Is it the cost of administration of which you complain? Then consider this: After the missionary money is secured from the sources at home and properly accounted for to the donors, and placed in the hands of the foreign department of the United Christian Missionary Society for use on the foreign field, it actually costs less than 2 per cent for purely administrative expenses. In these figures are included secretaries' salaries and travel, and secretarial assistance in the office. But add to this the department's share of promotion and all other conceivable charges for so-called "overhead" connected with getting and handling the money, reporting to the churches, etc.; and the cost is still under 13 per cent. In comparison with this, we find that the grocer's overhead is 15.91 per cent; the jeweler's 24.86 per cent; and that some insurance companies spend as much as 40 per cent. Comparatively, therefore, the administrative expense is not high, looked at in its least attractive garb.

But consider this: If you will add to the amount raised at home for foreign missions the amount raised on the mission field last year, all the overhead possibly chargeable to the foreign department vanishes completely, and we have left \$1.20 for the work on the

field for every dollar contributed in America—that is to say, we raise enough on the foreign mission field to pay all the overhead of the department and still have twenty cents left for every dollar contributed by our people in the United States for foreign work.

But what do we get for our money? Surely no one will complain because of exorbitant salaries paid to the missionaries. Adding cash payments made to them in salaries, children's allowances, actual medical expenses, and 15 per cent of the salary for the residence furnished (as is figured by the Pension Fund), the average salary per missionary family is \$2,327.69 per year. Surely, his services do not cost too dearly.

Then, what does? Is it the salaries of the nationals? Well, hardly. Many work for less than \$25 per year; others with A.B., A.M., and even Ph.D. degrees cost as much as \$900 per year. Is that too extravagant?

Do the schools, then, cost too much? We have 512 of them, of all grades and kinds, on the foreign field. The enrollment totals 16,757, and the investment in property and equipment is \$907,876.85. The cost of maintenance, counting missionaries' salaries and all other expenses, totals not more than \$200,000 per year. Now, compare with this figures from such a school as Northwestern University in Chicago, with 6,632 students (considerably fewer than half the number we enroll on our foreign field). Northwestern's property investment, including equipment, is \$16,000,506, her endowment \$25,525,618, and her annual budget \$4,148,208. Northwestern has twice as much property as the entire United Christian Missionary Society and the five old boards affiliated with it possess in total assets, and its budget is twice as large as the cost of all the work the Society does along all lines both at home and abroad. Dividing its budget by the number of students it has, Northwestern spends \$625 per student, while we spend less than \$15, on the foreign field. In neither of these figures is the board and room or the incidental expenses of the student included.

Or, if you will, consider two of our own church colleges in the United States. According to the Christian Education Handbook for 1931, one of our first-class colleges in a small town enrolls 352 students, has a property investment of \$1,210,000, and an annual budget of \$163,500. A larger school in a central western city enrolls 1,933 students, has a property investment of \$3,100,000, and an annual budget of \$405,000. It costs the smaller one of these schools almost as much to educate 352 students as it costs the United Christian Missionary Society to educate 16,000; while the larger school spends more than twice as much as we do, to educate one-eighth as many. Now, no one will misunderstand what is meant by this comparison. It does not cost these colleges, or Northwestern University, too much. They are all

managed most carefully, and their expenditures are on an economical basis. But, since we spend less to teach more, what becomes of the charge, "It costs too much on the foreign field"? Now, an additional word needs to be written here in order to be perfectly fair. It is difficult to make comparisons and not do someone an injustice. Much of our education on the foreign field is primary, while the colleges used for comparison are of collegiate and university standing; and certainly elementary education is cheaper than higher education. Still, we have twice as many students of collegiate rank as has the smallest of the colleges listed above; hence we are safely conservative in the statements that have been made.

PERHAPS it costs too much to conduct medical work abroad. We have 16 hospitals, 20 dispensaries, 34 medical missionaries, and a property and equipment investment of \$267,929.93 on the foreign field. We treated 11,600 inpatients and 126,182 outpatients, or a total of 137,782, last year; giving 463,717 treatments, at a total cost of \$101,398.73—not counting the salaries of the missionary doctors and nurses, but including the salaries of all nationals connected with the institutions. A request for costs from the head of a large hospital in Indianapolis brought a gracious reply, to the effect that the hospital in question treated more than 13,000 patients last year at a total expense, not counting doctors' charges, of \$780,000. It will be remembered that for comparison we did not include the missionary doctors' salaries, above. The property investment of the city hospital referred to is \$3,760,000. Now, here again let us be as careful as possible, lest our comparisons fail to do justice. Of course the Indianapolis hospital in question has all modern equipment, which is expensive, while our hospitals on the foreign field are meagerly equipped. Many of the patients coming to our hospitals in foreign lands would be treated in their own homes were they in America; and many coming to the hospitals daily for treatment return home at once, thus modifying our hospital expense. But, making all just allowance, the fact remains that we reached almost as many inpatients last year as did the large hospital in Indianapolis. Adding our out-patient list, many of whom would have been inpatients had we the room, we served ten times as many, at a total cost of one-seventh the expenditure. It seems, therefore, that medical service is not too expensive in foreign lands.

What, then, is? Maybe it is the preaching of the gospel. On the foreign field we have 214 churches, with 44,840 members. We baptized last year 6,434 converts, or a net gain in membership of 4,511, or 11 per cent. Our property investment for this phase of our work is \$612,209.92. The annual cost, counting missionaries' salaries, is approximately \$175,000.

(Continued on page 25.)



Such projects as the making of this model house by the children in our Kulpahar, India, school, develop the spirit of cooperation and comradeship, both sorely needed among the children of the world

New Vocabularies—New Pleasures

Adapted from Letters from Missionaries by Joy Taylor

A VISITOR said that India's children had the saddest faces of any children he had seen in all his travels. They have very few toys and do not play as our children do, not because they do not like to play, but because they do not know how, and have not things to play with.

The missionaries, from the early years of our work there, have recognized this need and have tried to meet it. For older boys and girls our schools have been the agency that has been the most successful in meeting this need. In the Damoh Boys' Boarding School (or orphanage, as it was formerly called) the boys have been trained in playing games by a succession of missionary superintendents. In the villages, too, our missionaries are teaching men, women and children to play simple games much enjoyed when the strangeness wears off. Mrs. Herman Reynolds writes concerning the competitive games held at the Christmas Fair which she and her husband have inaugurated as an annual event at Kotmi:

"The last half of the last day was given over to games. Such fun! You should have seen the women just screaming with laughter in their efforts to pitch a cocoanut in the top of a drinking vessel, the big boys racing, the tiny, wee fellows racing, jumping, etc., a tug of war between the men, etc. The most interesting thing about the games (to me) was the fact that

the Christian children most always won. Of course the training had something to do with it and too they are much healthier and stronger than the villager."

One of the finest things that has happened for the boys and girls of India is the Boy Scout and Girl Scout movement. The latter has as yet not made the progress the boys' movement has made because of social conditions, but it is established in all the best girls' schools. It affords a splendid program of play and work that is so necessary for the development of the future mothers, teachers and leaders in all fields. The Boy Scout movement has spread all over India, and its effect has been marvelous, when considered in the light of the restrictions of caste, that limits one's concern to the members of one's own group. Ray Rice organized the Scouts in Damoh, and it has been an extremely fine thing for character-building. Mr. Rice writes:

"Our Boy Scouts and Wolf Clubs are making a great show these days. We now have 64 Scouts and 72 Wolf Cubs. It is not because we wish to brag, but our groups are the best in our district. And I do believe that this training is having a lot to do with the building of the new Christian citizenship in India. We are stressing every sort of service as is lived out in the 'good turn' idea. Needless to say, baseball, volley ball, group games and swimming had their part in the camp. If

we had enough of the youth who were filled with the right spirit of service, the Christian way or the Christ way would play a large part in making the new India. Surely scouting will help."

Donald McGavran reported the first "King's Camp" in graphic terms:

"In the jungle near Damoh on a moonlight night late in April fifty-three men and boys lay down to sleep. The night was full of sounds—birds calling, bushes rustling, alligators bellowing, monkeys whooping. But despite all this most of them slept soundly enough, for some of them had marched twelve miles out to camp.

"At five-thirty the rising bell clanged forth. Ray Rice led in the setting-up exercises. For the morning watch the boys scattered into the jungle which fringed both sides of the rocky river bed. Then came breakfast and after that the courses of study for the day. Each brought its message of inspiration and instruction to the group. Then came swimming in a crystal-clear pool. Because of the intense heat there came a four-hour period of rest, study, and sleep after lunch. At three o'clock came more classes. Play and a swim came before supper, and after that, stunts and the final inspirational address of the day.

"The camp had many interesting phases. It was an inter-mission camp. Disciples, Methodists and Lutherans were represented. It was an inter-racial camp. Half the faculty members were brown and half white. Again, it was a camp of good fellowship. The teachers ate with and lived with the students—a distinctly new departure for this part of India.

"As they came to the last day, the students in an open forum determined to continue the camp year after year. The final evening closed with an inspiring sight when forty boys stepped forth and took a forward step for Christ.

"And so it happened that out from the jungle near

Damoh, seven days later, went forty-three boys and ten men, most of whom had caught a new vision and heard new voices calling them. They went back to High School and Normal School, to work and to play, to their homes and to their churches determined to make Christ King."

We are now cooperating in a Union High School for boys in Jubbulpore, with W. E. Gordon as principal,

who also has the Disciple boys in his charge. Mr. Gordon writes of some of his work for these lads as follows:

"Every Sunday from twelve to three I am 'at home' to these young men. In one room they may get such writing material as they may need to write to their parents or friends. In another room are some of the latest magazines in Hindi and English. In a third room quiet games, such as halma and ana-

grams, are provided for their entertainment.

"At about three o'clock I give them tea and bread or fruits in season. At four o'clock the evening service is held. In this way I try to keep them occupied all Sunday afternoon and make the day to them a helpful, restful, profitable day. We have from thirty-five to fifty present every Sunday."

The Indians love music and they love to sing. They chant farewells when a bride is leaving her father's home. A band of pilgrims can walk hundreds of miles to some shrine, buoyed up by the songs they sing as they walk. In railway stations one sees groups of people gathered about some singer listening as he sings.

But their native songs are usually very indecent.

It was said by Miss Ann Mullin of a typical experience of one of the Bible women:

"Jagarmati Hai, who works in an outstation, sent in this as part of her report for the month: 'I have had several opportunities to talk with women whose children were being married and with the guests who were singing indecent songs. I asked if it is right to



Boy Scouts in our school at Jhansi, India, welcome an American visitor



This church orchestra at Kulpahar, India, is made up of the pastor, two cooks, a compounder, three evangelists and the car driver

sing such songs at a wedding. They answered, "No, it is not. We sing them because it is our custom and a rite of the Hindu religion." I asked them another question: "When you sing such songs, does it have a good effect on your sons and daughters who hear? Can their character be improved by such?" They admitted that it is a bad custom.'"

We must hurry over to the church, for the music has already begun. Take off your shoes and leave them here by the door. You may sit here on the floor toward the front where you can see the homemade violin which the headmaster is playing. That man swinging his head to the rhythm of his drum is Bikram's brother, the man with the cymbals is another brother, and the singer is Bikram himself, one of our oldest evangelists at Fosterpur.

With new things to talk about, such as Scout work and mountains and the Sahib's way of washing dishes, and new songs to sing, and new stories to tell that have been learned in school or in conversation, the vocabulary is bound to be cleansed and changed for the better. Our aim is to fill the mind so full of good things that there will be no room for the bad.

Board of Education Holds Annual Meeting

PRESIDENT E. M. WAITS of Texas Christian University was elected president of the Board of Education of Disciples of Christ to succeed President John H. Wood of Culver-Stockton College at the annual meeting of the Board held in Indianapolis, April 14. Thomas C. Howe of Indianapolis was elected vice-president, and Dean G. D. Edwards of the Bible College of Missouri and Max Critchfield were reelected recording secretary and treasurer, respectively.

The members of the executive committee for the coming year are: President Waits, Dr. Howe, Dean Edwards, Richard Dickinson of Eureka, Illinois; Dr. I. N. McCash, Phillips University; Bin T. Smith, Shelbyville, Indiana; Mrs. Howard Scott, Wichita, Kansas; and Dr. W. A. Shullenberger and Mrs. Maude Lucas Rumpler, Indianapolis.

The following new members were elected to the Board: Mrs. J. H. Caldwell, St. Louis; Harvey Everest, Oklahoma City; Mrs. Howard Scott, Wichita; and Oreon E. Scott, St. Louis.

The programs and problems of the colleges occupied the attention of the major portion of the all-day session of the Board. Several of the institutions reported the adoption of a new emphasis in both curricula and teaching method looking toward individual student development rather than mass education and toward the production of character as the end of the educative process. While practically all the colleges are having their financial difficulties, a spirit of optimism, based on recognition of the necessity of their task, prevailed.

As a Newcomer Sees It

Impressions of a Recruit

By I. J. CAHILL

IN THE April issue I wrote of impressions of workers and events within the society. Other impressions of things inside have been coming day after day, but *WORLD CALL* comes out but once a month.

Meanwhile I have just emerged from an experience I wasn't looking for but which leaves a glow in my heart.

It was like this: You see, I remember a saying of our older Disciples, making application to our people of that scriptural phrase, "the sect that is everywhere spoken against."

I had been reading a review of a new life of Peter Cartwright. Now, these younger Disciples never heard of him, but there was a time when his was a familiar name in thousands of homes. He was a great pioneer, a saddlebag preacher, a rough and ready debater, a colorful character even among all the free lances in a new country, and withal one of the most fierce and famous "Campbellite killers" of his time.

Get that picture in your mind; then this: President Corey and I were on a mission in one of our great cities when we came upon a missionary leader who is, ecclesiastically, a successor to Peter, the Campbellite killer. Mr. Corey greeted him and proceeded to introduce me, but the friend interrupted the formality to say to Mr. Corey with irrepressible enthusiasm, "I thank God every day for your book. I carry it into all our meetings and urge every preacher to buy and read it."

The impression made on the Newcomer was not about the book. I know it is most timely and useful. I quite agree with one of our foremost pastors that it "puts the preach into a fellow" in a way to do his hungry heart good. But I was thinking of Cartwright and how he feared and hence hated the Campbellite heretics. And here was I with my own eyes beholding the eager, grateful welcome of Cartwright's successor to the child of the heart and brain of one of the despised sect, 1931 model.

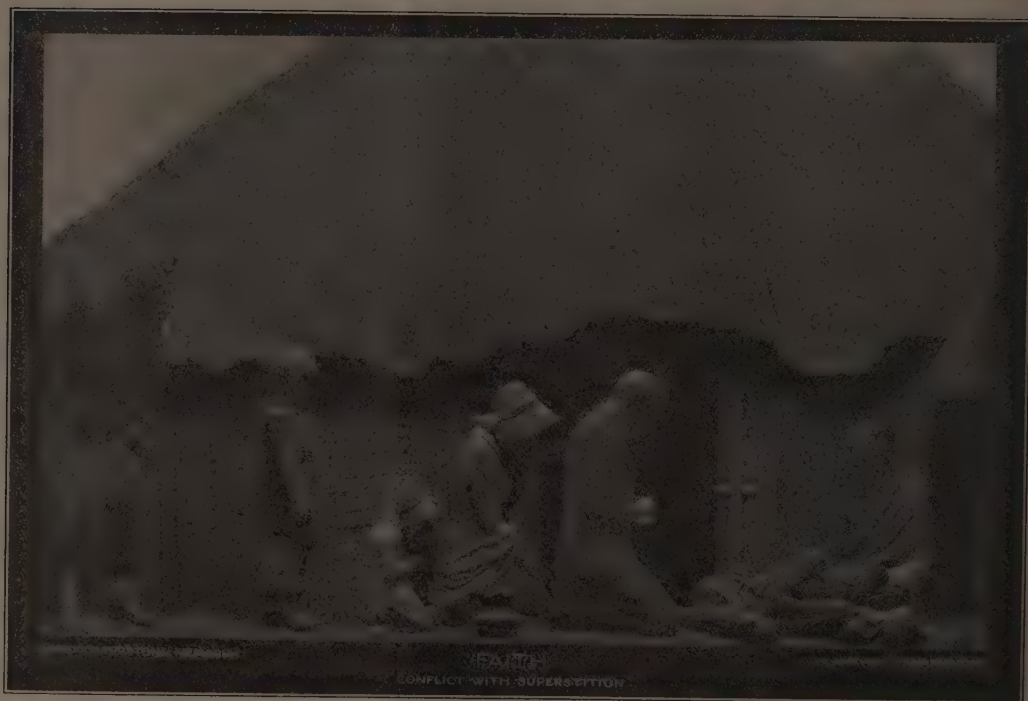
Only yesterday it was common to hear devout people yearn for the day when our religious neighbors would understand that we really were a deeply religious people who sought to honor Christ and promote his sway over the hearts of men.

The contrast between then and now was most striking. It was this contrast that impressed me more than the tribute to the book and its author, richly deserved. For the longed-for change has come. The "sect everywhere spoken against" then is everywhere relied upon now as a force for righteousness, a welcome asset in every Kingdom enterprise. I wish all those old worthies could have lived to see this day. Many have died "not having obtained" this joy. But God has opened to them still better things and they may well rejoice that while here they were permitted to see from afar this better day and help to prepare it.

And we who groan under the imperfections which still permeate our time may well change our groanings into rejoicing that we are privileged to work as earnestly for a still better day. To work for that better day is our mission. Those 32,773 eager Disciples of whom I wrote in April, whose high courage in facing problems marked them as members of the Lord's Ways and Means Committee, are a powerful host. As we think of them and the thousands who attended the 110 conferences on Self-Denial, we can well understand that our achievements are just begun. Our best days are before us.

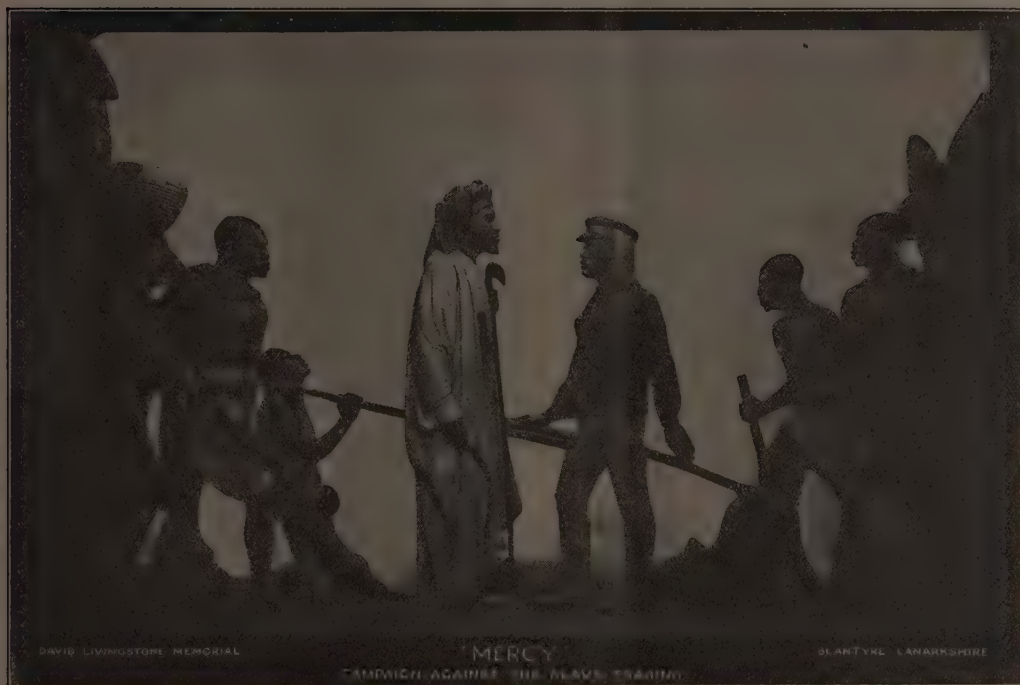
Do not mistake me. This is no Pollyanna message. I know we have not yet fully attained. I accept the estimate of those who maintain that among American Christians there are yet 30 per cent who do nothing and give nothing for the advancement of the Kingdom. But there are the 70 per cent who do both give and serve. If these other Ephraims are joined to their idols of sloth and indifference, I choose in the present emergency to leave them alone. There is a Kingdom to build. We must be about the Father's business. A great brotherhood should not be betrayed into regarding 30 per cent of treason as greater than 70 (or even 10) per cent of devotion.

The Challenge of Missionary Trail-Blazers:



Life-Size
Sculptured
Groups of
the Life of
David
Livingstone,
Torchbearer
to Africa.

"Hold high the torch! You did not light its glow,
'Twas given you from other hands, you know."



A Part of
the Memo-
rial at Blan-
tyre, Scot-
land, the
Home of the
Great Mis-
sionary



—Courtesy the Missionary Herald.



A class in "The Life of Christ" at the Fukushima Farmers' Institute

Planting Christianity in Japanese Soil

Second Fukushima Farmers' Institute

By IRA D. CREWDSON

THE first Fukushima Farmers' Institute was held a year ago at the Fukushima Christian Church, Japan. The experiment was so successful that the second Institute was planned on a more elaborate scale this year.

It was felt that much more good would come from such an Institute if a few young men could be brought together for at least a week during which time they would have regular classes with special lectures at night and eat and sleep together. Those who enrolled for the week brought their own rice and some brought vegetables which they had raised. Futons (bed pads and covers) were rented for the week from a local radio shop (imagine that!). An old lady was secured to do the cooking. The church met our needs in a fine way. Two upstairs rooms were used for the sleeping quarters, and the kitchen with a small room adjoining proved adequate for our meals. The boys enjoyed their simple food together with the many guests who joined us during the week.

The schedule for one day will give you an idea of how they spent their time. They arose at 5:30 and had fifteen minutes in which to dress and get to the tower room for the sunrise meditation period of thirty minutes. This was followed by a thirty-minute period of physical exercise with fifteen minutes' rest before breakfast which came at seven. Their rooms were cleaned after breakfast and before their first class at

eight. This hour was devoted to a six-hour course of Bible lectures centering around the Sermon on the Mount. The next hour was also taken by a six-hour course on the Life of Christ. This was followed by a thirty-minute music class. The Chapel service which followed was conducted by a different person each day. A six-hour course on Comparative Religions followed.

It is noon now and the boys are ready for the dinner which is waiting for them. A fifteen-minute walk after dinner each day brought us to the Boys' Normal School where a manual training class held from one to four o'clock, the time being divided between lectures and handwork. The boys were free from four to five; however this hour was often taken by specials that were worked in from day to day. The time after supper, which came at five, until the evening lecture at seven was devoted to things of a recreational nature. I had charge of this hour and taught them new games and joined with them in singing the songs which they learned during their music class. The boys loved music and enjoyed hearing the Victrola, musical saw and slide trombone.

A different lecturer spoke each evening on some subject relating to farming. These night sessions were attended by many who could return home the same night. Subjects such as "Botanical Appreciation," "How to Deal With Diseased Plants," "Literature for Farmers," "Rural Hygiene," "Citizenship," and

"Young Men and Government," were dealt with by specialists in their own subject. They included professors from the Normal Schools, men connected with the Agricultural Department of the Prefecture, the Superintendent of the Fukushima Hospital, and the Governor of the Prefecture. From the viewpoint of the Christian influence of the Institute it is of interest to note that of the sixteen speakers during the week eleven are Christians.

Two of the young men in the group were Christians. All of them were picked leaders and we look for them to become leaders in their own villages both in ways of better farming and in living a Christian life. They returned to their homes determined to try out the Christian ideals they had received during the week.

The farmer's life is in the main lonesome and without much joy. These young men returned home with a new idea of life, service and happiness, and a new hope, which they had received during their week of living together with a Christian and in a Christian atmosphere. They were resolved to work to the end that the whole level of the farmer's life should be raised.

While a Farmers' Institute is in itself a very definite evangelistic project and results are immediately visible in the attitudes of those who attend, however, it is our judgment that the follow-up work of such a project is of equal, if not greater, importance than the project itself. We have now, six weeks later, been in the homes and villages of the majority of the students and



The upper floor of the Fukushima Church provided sleeping quarters for the students in true Japanese fashion

conducted meetings, using the lantern and slides on the Life of Christ at night. As many as 150 people have sat for three hours in a large farmhouse listening to the gospel and enjoying the pictures. Over 600 people have attended these meetings, the large majority of whom received their first contact with Christianity. A good supply of Christian literature is always displayed at these meetings and New Testaments are sold in addition to the gospel portions, tracts, and samples of the Kingdom of God Newspaper which are distributed. As a result of



Dinner time at the Japanese Farmers' Institute afforded an opportunity to teach many social amenities

one meeting a young man whom we had never seen before called at the Newspaper Evangelism office a few days later with a request that a Bible class and regular meetings be held in his village. His request has been given to a pastor who lives in a near-by town who has promised to start regular meetings in this village in the near future. Even as I am writing this, a card has come from one of the young men saying that as a result of our meeting in his village he has found three or four others who are interested and requests our help in getting a Bible class started.

As far as opportunities are concerned the outlook for the year is dazzling. With the sympathetic attitude of the Governor of the Prefecture, the principals and teachers of schools, it is utterly impossible for us, with our limited resources and staff, to take advantage of all the opportunities which present themselves. We find ourselves in the midst of a great harvest but the reapers and resources are totally inadequate.



Learning by actually doing was the watchword of the Farmers' Institute

Listening In On the World

A Brief Survey of World Happenings from the Christian Viewpoint

By JAMES A. CRAIN

IT BECOMES increasingly apparent that there is no justification for an easy optimism over the financial outlook, either for the United States or for the world. *The Business Week*, a magazine devoted to business trends and published for business executives, on April 22, said, "It becomes increasingly clear that the spring stimulus this year has not been sufficient to start business climbing out of the valley. Such as there has been seems to be fading somewhat early. Our index has been sliding off slowly during the past four weeks, but at 78.6 per cent of normal it still stands somewhat above the low points touched in the past five months and there is no suggestion that general business is likely to go to lower levels than have been established since last November. . . . Wheat seems slightly stronger, and banks are adding to their investments, but the continued decline in most commodity markets, the steady sagging of security prices, the relentless liquidation of commercial loans, and the multiplying moratoria and debt defaults all indicate that the deep-seated disease of deflation has not run its course, and is beginning to cut into the complacency and security of creditors. This is encouraging only because it usually cures the doctor just before it kills the patient."

This same magazine points out that the graph of business activity for the year 1929, based on an index of 100 as normal, ranged from 105 to 115 up to the stock market crash in October, 1929, and that the year 1930, beginning with an index of approximately 90, or ten points below normal, ranged from 90 to 102 for the first six months of the year. In contrast, the year 1931 has ranged consistently around the level of 80, falling to 78.6 in the middle of April.

Without attempting to pose as a financial expert or an economic prophet, it seems to me that all signs point to a continuation of the present financial depression for some time to come, with recovery so slow as to be imperceptible and probably a permanently lowered standard of wages and living for millions of wage earners.

That advantage has been taken of the present financial situation to deflate wages—"liquidate" is the euphemistic terms used—in spite of President Hoover's plea to both capital and labor to maintain the *status quo*, is becoming more and more apparent. The financial organ above mentioned states that the Bureau of Labor Statistics showed that in March, 340 firms employing 43,500 workers made wage reductions averaging 10 per cent. In February the number of employees affected by such reductions was 39,000. In January it was 43,500. Some of the corporations and firms making such wage cuts are the Goodyear Tire and Rubber Company, which made reductions ranging from 5 per cent to 20 per cent affecting 30,000 employees, mostly unskilled labor; the B. F. Goodrich Rubber Company following suit in a few days, with persistent rumors that other manufacturers in the "rubber capital" will adjust wages to the new levels set by these two leaders in the industry. Corigan & McKinney, steel manufacturers, have adjusted wages and salaries downward 10 per cent, the Republic Steel Corporation and the Colorado Fuel & Iron Co. have reduced salaries in the operating, sales and administrative departments, the latter company making reductions in cases where the salary exceeds a given minimum.

These facts and figures do not begin to tell the story of what is happening to the American wage and the American standard of living under the present financial stress. There are many unofficial methods of cutting wages. An educational leader tells of the case of his daughter employed in the offices of a large automobile manufacturing concern, who was compelled to work night after night until ten and eleven o'clock and on Sat-

urday afternoons, without extra compensation, in defiance of the state law limiting the hours of women's labor. When complaint was made about working conditions to the responsible head of the concern the girl was let out. In the building trades 50 per cent of the workers are idle and employers are using the situation to force workers to accept various deductions and rebates from the contract scale. In many instances union officials know that this unethical violation of wage agreements is taking place, but feel helpless under the circumstances. Employers are urging revision of the scale, but union leaders insist that the contract scale remain, even though it may be evaded in various ways, because they believe retention of the standard wage scale is the surest way to regain what is lost under present conditions. Another feature of the situation is the number of building trades workers who cannot pay their union dues and are dropped, who then become a potent factor in the labor situation, since they can more easily secure employment at non-union wages. The financial depression will be more serious than it has heretofore been counted if it results in the permanent loss of any important part of the gains made by labor in recent years. A permanently lowered standard of living for the American worker is one sort of "liquidation" that America positively cannot accept.

Since the veto by President Hoover of the Wagner Bill for a system of federal employment agencies, the administration has been moving rapidly toward the consummation of a plan of its own. On April 18, Secretary of Labor William A. Doak outlined a plan for the reorganization of the existing federal employment service involving widespread changes. The new set-up involves a director-general of employment, an assistant director-general, with seven special divisions, each under a coordinating superintendent, as follows: building trades, mining and quarrying, manufacturing and metal trades, transportation services, clothing and needle trades, office and mercantile trades, and marine, seamen and longshoremen. There will be a director of employment in each state and in the District of Columbia, whose office will serve as a coordinating bureau between the unemployed and free state and local employment offices, and in cooperation with employers and employees in interstate labor placements. At Washington there will be a special director for veterans' service, for farm workers, and a representative for special tasks. Another commission will study technological unemployment and will survey the general situation with reference to unemployment. Unemployment is recognized by the government as one of the major social problems of the nation and one that is likely to be with us from now on. No group in the nation has a deeper interest in solving the unemployment situation than the church, a large portion of whose constituency comes from the ranks of labor. Unemployment is a human problem involving misery and want for thousands of men, women and children. As the conserver of human values the church is vitally concerned. Standards of living and adequate leisure for cultivation of mind and soul are concerns of the church. As the exponent of human justice and the proclaimer of the Kingdom of God her voice must be raised in behalf of the poor and the oppressed.

Russell Errett Dies

RUSSELL ERRETT, the guiding genius of the Standard Publishing Company of Cincinnati, passed away on April 27 at the age of 86. We have not always seen eye to eye with Mr. Errett or his organization on many matters, but, ascribing to him the same sincerity of purpose which we hold for ourselves, the same zeal to follow the truth as he saw it, and the same faith in ultimate victory for the cause of Christ that dominates our life, we pay genuine tribute to a comrade who has rendered conspicuous service in the cause of Christian journalism.

Brotherhood In Fact

Faith Vanquishing Fear in the Pension Movement

By W. R. WARREN

THE last month has witnessed among Disciples of Christ an exemplification of brotherhood in actual operation such as was never known before in our history, nor in that of any other democratic religious body.

When the protection benefits of the Pension Plan became effective April 1, there remained just one more objective to be realized for the complete establishment of the Pension Fund. That was the raising of the balance of the \$8,000,000 fund on which the larger part of the age retirement pensions during the early years of the Plan's operation, as well as the entire Ministerial Relief payments, depend. All other benefits and pensions will come out of the reserves that are being created by the steady stream of 2½ per cent payments on their salaries from the ministers and the 8 per cent payments from the churches. Up to May 1 they had totaled \$120,000, all invested and drawing interest against the day when it will be needed.

When the mobilization of the brotherhood—all organizations, all publications, all churches, all members, from April 15 to May 17—was proposed, it seemed an utter impossibility. Then, as over and over it has happened in the Kingdom of God when faith has vanquished fear and dared to do the thing that was right in spite of its impossibility, actual mobilization took place.

The national meeting at Indianapolis April 15 was not merely the most representative group of 260 persons that ever in our history sat together, but everyone gave himself unreservedly to the cause and rose to the challenge of Daniel A. Poling's prophetic interpretation of the hour, "You cannot win or lose without affecting Christendom to the ends of the earth." The group of editors that earnestly considered together what each publication could do, was typical of the day, of the month and of the movement. Simultaneous special Ministry Numbers of *The Christian-Evangelist* and *Christian Standard* are among the striking results of that hour.

The Lookout and the *Front Rank* published an alternate suggested Christian Endeavor program for the meetings of May 10. This was prepared by E. P. Gates, former general secretary of the International Christian Endeavor Union. At the same time the *Front Rank* carried special editorials and articles and *The Lookout* cartoons by Shonkweiler in which Ma Sledge laid down the law of Christian fairness to her penurious husband.

Three teams of from four to seven persons each conducted the forty state and regional meetings that followed the national conference. On each of these teams was a prominent officer of the United Christian Missionary Society: President Stephen J. Corey, Vice-President I. J. Cahill, Vice-President Mary Campbell, Secretaries Alda R. Teachout, Ora L. Shepherd and Alexander Paul. Secretaries H. O. Pritchard and Joseph C. Todd of the Board of Education and James A. Crain of the Board of Temperance and Social Welfare have been giving full time, before, during and after these meetings. College presidents and state secretaries throughout the brotherhood cooperated fully, not only in the meetings but a number of them in continued field service. Ministers and laymen in various states and districts joined the team for a day or a week.

As striking as the leadership of these meetings was their membership. The completeness of representation and the depth of commitment to the cause that was manifested, truly marked the beginning of a new era in the life of the brotherhood.

The aim in preparing for these meetings was to secure representatives from the largest possible number of churches rather than large crowds. How marvelously this aim was realized appears in the fact that the Indiana meeting, in spite of a downpour of rain, included members from seventy of the eighty-two counties of the state in which we have churches. The three meetings held in Ohio covered that state even more thoroughly with a total attendance of five hundred. In the one Illinois meeting there were three hundred and fifty and in the two Kentucky meetings four hundred and fifty. In a total attendance of over seven thousand there were representatives from three-fourths of the territory covered by invitations.

ONE of the most daring aims of the month had been the securing of a thousand leading ministers and laymen to give the equivalent of a week each, to assist from one to seven churches each to realize their goals. Before the country was covered the thousand volunteers had grown to eighteen hundred.

Of far more importance than the representative character of the attendance was the earnestness with which those who were present considered the issues laid before them and the determination with which they committed themselves to the completion of the

task in their several fields. With overwhelming conviction our people still hold the preaching of the gospel the supreme business of the church and everything that will strengthen the hands of the ministry for this one sublime mission a necessity of this hour.

Not merely in spite of the trying business conditions of these times but in profound conviction that the greatest need lies in the moral and spiritual realm, men with heavy business responsibilities have accepted assignments of churches which they are helping to realize their goals in the immediate future. Ministers of important congregations are not only visiting other churches through the week but also leaving their pulpits on Sunday to speak elsewhere in behalf of complete brotherhood mobilization. As a result of this widespread devotion of recognized leaders in every section of the country, every day is bringing to headquarters reports of preparations in progress and definite dates for canvasses in from fifty to a hundred additional churches. When the last of

the mobilization meetings closed on May 8 the number of new canvass dates reported to the office had reached a thousand.

Churches that had felt it impossible to do anything were setting dates for the canvass, mostly May 17, or guaranteeing their goals outright. The churches that had raised a part of their goals were arranging for another canvass to complete the amount, or guaranteeing the balance, and churches that had raised their goals without a complete canvass were setting another date to give every member a chance for fellowship in the cause.

What we have witnessed is not merely commitment to a cause that is vital in the life of our churches, but commitment to brotherhood and to Christ with a new depth of consecration. Already there are reports of quickened evangelism and increased offerings for missions. Christian education will inevitably receive a new impetus and the very foundations of our civilization will be strengthened.

WESTERN UNION

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A E CORY

DIRECTOR PENSION FUND OF DISCIPLES OF CHRIST

711 CHAMBER OF COMMERCE BLDG

INDIANAPOLIS INDIANA

THE NATURE OF THE WORK OF THE MINISTERS OF OUR CHURCHES PRECLUDES THE THOUGHT AND USUALLY THE POSSIBILITY THAT THEY SHOULD THEMSELVES PROVIDE FOR THEIR OLD AGE STOP THE PROVISION OF SOME FORM OF RETIREMENT PENSION IS A DUTY OWED TO THEM BY THE CONGREGATIONS AND PUBLIC THEY HAVE UNSELFISHLY SERVED STOP EXPERIENCE AND ACTUARIAL KNOWLEDGE ARE NEEDED TO AVOID PRACTICAL FINANCIAL DIFFICULTIES BUT WHERE THESE HAVE BEEN UTILIZED THE PENSIONING OF MINISTERS SHOULD BE GENEROUSLY SUPPORTED

HERBERT HOOVER

Being informed by friends of our Pension Fund regarding the movement's progress and the fact that Sunday, May 17, was brotherhood Mobilization Day in the campaign for the eight million dollar fund, President Hoover sent the above telegram. This endorsement and encouragement naturally proved a great inspiration to the workers in the Pension Fund cause throughout the country.

Preston Taylor Joins the Larger Convention

An Appreciation of a Negro Leader

By GRANT K. LEWIS



Preston Taylor

"KEEP still, chile. No little boy what steals sugah can evah grow up an' be a preachah." Thus spoke a black mammy to a little pickaninny back in the days when Negroes were slaves. This particular young Negro boy was an unusually bright, promising lad well liked by everybody, but he had a sweet tooth and the temptation offered by the sugar bowl was irresistible. He heard his first sermon when he was less than six years old, and immediately confided to his mother that when he grew up he was going to be a preacher. This became his life's greatest ambition and to its fulfillment he devoted the abundant energy and native resources of his strong personality. How well he succeeded in the Christian ministry is attested by the leadership accorded him in religious, social, educational and business lines, by the institutions and churches he founded and by the wide circle of friends who gathered in Nashville from far and near on April 16 to attend his funeral and do him honor upon his departure to receive his "crown of righteousness."

Preston Taylor made the good confession one Sunday morning, was baptized in the afternoon and preached his first sermon that same night. This occurred in a small meeting of servants held in the kitchen of a great house that stood at the corner of 4th and Walnut Streets, Louisville, Kentucky. The preacher who took his confession was J. D. Smith of Kansas City, Kansas, now 92 years of age, who, when news reached him of Preston Taylor's death, journeyed all the way from that distant city by automobile to pay tribute to his "Timothy in the gospel."

Preston Taylor was a Christian business man of marked ability, known for his integrity and honesty. His word was as good as his bond. Some years ago he was interested in having the Street Railway Company of Nashville extend its lines out to Greenwood Park.

They declared that it could not be done for \$25,000. He met the challenge and stated that he could build it for less than \$25,000. They took him up and he actually supervised the construction work and turned back to the Railway Company, it is said, \$10,000 that he had saved in that deal.

But it is in his work as a Christian minister that he rendered his greatest service to his race. Soon after the Civil War, he was called to the pastorate of the church at Mount Sterling, Kentucky. Here he remained for fifteen years, developing the largest congregation in the state and building a fine brick edifice. Similar success marked his labors as pastor at Millersburg, Kentucky and Paris, Kentucky. For some time he served as a general evangelist, holding revivals in various parts of the country. He became greatly interested in the educational work for his race. His place of leadership was quickly recognized by both the white and colored races. He raised the money, and the fine, spacious college property at New Castle, Kentucky, which originally cost \$18,000, exclusive of the ground, was purchased and a school was organized and operated under the name of "The Christian Bible College of New Castle." Later this school was transferred to Louisville and became "The Louisville Bible College." He organized the Lea Avenue Church in Nashville, which soon grew to be one of the large colored churches in the city. Under his direction, and largely by his generosity, a fine building was erected. To this church Elder Taylor gave forty years of untiring, unstinted service. He has been its only pastor. In 1888 he embarked in the undertaking business. This met with unbounded success. He built a factory and made his own caskets.

He has spent more than \$100,000 of his means in civic improvements in and around Nashville and Davidson County. He opened Greenwood Cemetery,

consisting of fifty acres of the most beautiful burying ground in all the southland. He purchased, beautified, and operated Greenwood Park, with forty acres, placing in it every conceivable and imaginary kind of amusement, and dedicated it to the Negroes of the city of Nashville. He was one of the organizers and a director and chairman of the executive committee of the Citizens Savings Bank and Trust Company. It was his far-sightedness and his guiding hand that made possible for the Masons the magnificent buildings and tract of land that make up the Masonic Old Folks' Home and Orphanage on Lebanon Pike opposite his estate. He took the lead in and was responsible in a large measure for the first Masonic Temple to be purchased in the city of Nashville. He likewise led the Odd Fellows in the purchase of their property. It was his financing ability that made possible the purchase of the first Pythian Temple in Nashville.

Probably the most consequential single achievement of Preston Taylor was the organization of the National Convention (Negro) of Christian Churches. This was fourteen years ago. It was an act of faith and born of prayer. He was greatly concerned for the future of his brethren in hundreds of small churches scattered across the country, lacking in leadership, unity, purpose and fellowship. He invited H. L. Herod of Indiana and W. H. Dickerson of Ohio to his home at beautiful Greenwood Park, Nashville. Here under the

trees they talked and prayed over these things. Then they issued a call for a convention of churches. This convention met and organized in 1916. Preston Taylor became its first president. To this place of leadership he has been annually and unanimously elected these fourteen years. Under his direction the convention was incorporated. Upon his death, through his will, it became known that through this church corporation his life will be perpetuated through the years. He left his property for his brethren. His widow, Ida D. Taylor, who possesses the same spirit and ideals of her illustrious husband will administer the estate and it is her joyful purpose to "carry on" the business, putting the income into the work of the brotherhood.

His estate owns and operates the most beautiful park and cemetery of his race, consisting of 150 acres. It is reported he was recently offered \$1,000 per acre for it. He replied, "No, money will not buy it. I want it to always belong to my people."

And so, on April 16, under the shady oaks and amid the flowering shrubs of his own beautiful Greenwood Cemetery his body was laid to rest. How appropriate would it be to hear him soliloquize, "For I am already being offered and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith. Henceforth, there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give me at that day."

I Am the Hand of a Little Child

I am the Hand of a Little Child.

I am short and chubby, made to fill exactly the palm of those dependable parts of my universe whom I learn to love and trust.

I am much on the move—for I flutter hither and yon, moving with a questing caress over my mother's face, behind doors and curtains, into crevices where secrets and new strange feelings lurk, across the talkative fur of my family pet, over myself so as to plumb the mystery of this strange Something that I am slowly learning to call Me.

I am one of the few channels by which an imprisoned soul can reach out to learn and to master the infinite and mysterious universe into which it has been flung forth.

Out of all my reaching and searching, powers will some day be born—the power to shoot with deadly aim or to heal, to create that which will make men cower or climb, to strike or to caress.

For, some day I will be short and chubby no more; I will be long and strong and competent, moving creatively among the things of the world, giving them romance and color and form, and tingling in every nerve and fiber with the divine impulse of joyous and creative life.

I am the Hand of a Little Child.

—P. E. H. in the *International Journal of Religious Education*.



Reenforcements to the Front

(Continued from page 10.)

an A.B. degree from Hiram College. From 1922 to 1926, he was a student in Western Reserve University School of Medicine, from which institution he received his M.D. degree. He spent two years as an interne in the Cleveland City Hospital. During this last year he has been a student at the College of Missions. He goes to the Belgian Congo, Africa.

Mrs. Lelia Barber Baker also comes from the Franklin Circle Christian Church. She received a teacher's certificate from Bluffton College in 1921. In 1926, she was granted an A.B. degree from Hiram College. This last year has been spent in the College of Missions, and she is prepared for work in Africa.

Dr. George W. Horton comes from Galveston, Texas. After finishing his grade and high school work in that city, he entered Texas Christian University and received his A.B. degree from that institution in 1925. He was a graduate student at Brite Bible College, and later entered the University of Texas, where he was granted an M.D. degree in 1929. Doctor Horton served as student pastor while in college, and has held full-time pastorates. He served his internship in John Sealy Hospital, Galveston, Texas; and has had a private practice in that state. Doctor Horton comes from the Central Christian Church at Galveston. For the past year he has been at the College of Missions, and is prepared to go to Africa.

Mrs. Constance Smith Horton is from the Central Christian Church at Galveston. In 1926, she received her A.B. degree from Texas Christian University. She was a graduate student at Brite Bible College, later taking a normal course at Southwest Texas State Teachers' College. This last year has been spent at the College of Missions. She is prepared for work in Africa.

Miss Vesta Marie McCune comes from Benton, Kansas. She attended grade and high school in and near Benton, taking her senior year in Eldorado, Kansas. She graduated from Phillips University with an A.B. degree in 1923. From the same university she received her B.S., in education in 1927, and M.A., in 1928. During the past year she has been working on her B.D. degree at Hartford Seminary, and expects to complete her work for this degree at the first opportunity. Miss McCune is now prepared for work in Africa.

Miss Edna Poole was born in Richland County, Illinois, and received her early education in that state. She was granted an A.B. degree from Phillips University in 1925, and will receive her M.A. degree from Yale University this June. Miss Poole has had rich and varied experience in young people's work and is prepared to go to Africa.

Miss Ina Lee Foster comes from Bardstown, Kentucky. In 1922, she was granted an A.B. degree from Transylvania College. Miss Foster served as a missionary for five years in the Crandon School, at Montevideo, Uruguay, going out under the Woman's Foreign Missionary Society of the Methodist Board. She first made application to our Board, but since there were no openings at the time she accepted this position, hoping that she might be sent out by the U. C. M. S. after her first furlough. She has been taking work in the College of the Bible at Transylvania, at Lexington, Kentucky, this last year, and is prepared to go to Buenos Aires, South America.

Samuel F. Goodsell received his B.S. degree in 1927 from Iowa State College. In 1928, he was granted an M.S. degree from Texas Agricultural and Mechanical College. He is now enrolled in the University of Missouri, where he has practically completed the requirements for a Ph.D. He is prepared for work in the University of Nanking, Nanking, China.

Mrs. Grace Bonnell Goodsell was baptized near Donnellson, Iowa. She attended the University of Iowa for one year, and then entered Iowa State College, from which institution she was granted a B.S. degree in 1927. Mrs. Goodsell has had both business and professional experience, and is prepared to go to China.

Dr. Paul B. Slater was baptized by his father, W. B. Slater, in Moline, Illinois. After graduating from high school in Moline, he entered Eureka College, from which institution he re-

ceived his A.B. degree in 1925. He has had four years' experience as a student pastor. He was granted an M.D. degree in 1929 by the Washington University School of Medicine. Doctor Slater has spent one year of his internship at the St. Louis City Hospital and one year at the Missouri Pacific Hospital, where he is at present. He is prepared to go to China.

Mrs. Daisy Butcher Slater comes to us from the First Christian Church at Knoxville, Tennessee. After completing her grade and high school work in that state, she entered Milligan College, and received her A.B. degree in 1927. She graduated from Washington University School of Nursing in 1930. The past year has been spent working with the St. Louis Health Department in Public Health Nursing. She is prepared for work in China.

Miss Ruth McElroy united with the Christian Church at Pryor, Oklahoma. She spent three years at Oklahoma University Hospital School of Nursing, from which she graduated in 1927. Miss McElroy expects to receive her A.B. degree from Phillips University in June, and is prepared for work in China.

Miss Hallie Strange comes from Texas. She spent one year at Carr-Burdette College, and later entered Texas Christian University, where she received an A.B. degree in 1922. She had one year of graduate work at Brite Bible College. Miss Strange completed her course at the College of Missions some years ago, when we were planning to send her to the field. On account of a break in health, she was unable to be sent out, and served faithfully under our Board in Texas. Her strength has been well tested in these recent years, and she is now prepared to go to Mexico.

"It Costs Too Much"

(Continued from page 12.)

Now, compare with this any forty-four churches in America, of one thousand members each; add together their current expense budgets and compute the property investments; check their lists of converts and their net gains; and what have you? Positive proof that evangelistic work on the foreign field is very much less expensive than it is here at home. If you will check the *Year Book*, listing the first group of churches of a thousand members or more, until you total the same membership that we have on our foreign mission field, you will find that the local expense budgets total more than \$500,000.

Now, if administrative, medical, educational and evangelistic work on the foreign field is comparatively cheaper than it is at home, what, then, costs too much? It cost God his Son, the Son his life; it costs the missionary his time, his talents, his money, and many other sacrifices; and it is all done at a money cost to us comparatively cheaper per unit of measurement than any other work of like kind at home.

"I heard him call,

'Come, follow!'

That was all.

My gold grew dim,

My soul went after him.

Who would not follow

If they heard him

Call?"

India's Gift to China

The Development of a Wheelbarrow Exhibit

By O. J. GOULTER

IT WILL be a delight for friends who have supported missions to hear of the gift made by some Indian Christians when famine visited the China field.

India knows what famine is, so when it was reported to the Christian mission churches in India that China was suffering from famine, they knew how to sympathize. They prayed for the starving people of the famine area. Those Indian people must have had good religious education for they prayed a good prayer. They know that more than "vain repetitions" are needed to fill hungry mouths, so they prayed real dollars. In the district of Luchowfu, China, where our work is located, the famine brought much distress last year. Happily we were only on the edge of the famine area, and relief came with good rains just before the money arrived from India.

Perhaps the very best use that is ever made of famine money is when it comes just after the famine. It is then used to help prevent the famine from coming again. After previous famine years the International Famine Relief Commission in China has done a wonderful service by reforestation, irrigation projects, etc., with money received after the actual famine conditions had subsided.

The members of our mission to whom the money from India was entrusted were faced with the question as to how it could best be used for famine prevention in this district. It was a comparatively small sum, so that no large project like digging a canal could be undertaken. Finally it was decided to use the money for the novel purpose of constructing and fitting up a "Wheelbarrow Exhibition."

To understand how such a wheelbarrow exhibit is to be used one must understand something of the rural conditions of this district. The roads are so narrow that nothing requiring a wider wheel space than a wheelbarrow can be used. This makes communication with the outside world extremely difficult. There are few or no newspapers read in the country, in fact very few people can read at all. Lectures are unknown, and all means of disseminating progressive ideas are extremely limited.

Scattered over this district are numerous market towns where on certain days the "big market" is held. At such times thousands of people come to the town to do their buying and selling. On such days the wheelbarrow with its exhibit will be wheeled into position at the entrance to the market town where it will catch the attention of the people as they flock to market. They will stop

to look at the exhibits and to listen to the explanations of the men in charge. During the day they will tell their friends, and talk over the strange things they have seen, and this will bring the exhibit to the attention of all the people at the market for such news spreads like wildfire, on a market day. During the course of one day thousands of people will come to see and hear about the things the wheelbarrow has brought to town.

Now we come to the most important question of all. What exhibits shall we place on the wheelbarrow? Remembering that this is to be largely a famine prevention exhibition, we have planned the various exhibits with that in mind.

The cooperation of the Extension Department of the Nanking University College of Agriculture has been secured. They have given us free of charge the use for two months' time of two trained model-makers for making the exhibits. Here are some of the exhibits which will educate and inspire the country people. One of China's greatest needs is for improved communications so that food can be shipped from places oversupplied with foodstuffs to the famine districts. Hence a model of a good road, and beside it a model of a bad road, will be the means of giving the first glimmer of an idea that anything better than the narrow tracks between rice fields is possible, or that such things actually exist. The model of the bad road will show them such sights as they are familiar with; a man wheeling a barrow along ruts and over gutters will be shown worn and poverty-stricken. On the good road will be shown a man prosperous, and wheeling his barrow in comparative ease.

Possibly a cyclist and an auto truck will be shown taking the produce to market. This will help to eliminate one of the greatest causes of famine.

Other exhibits will be of model wells which the villagers may dig so as to have water available for irrigation during drought. Now they depend on ponds. Good wells would help eliminate famine. An exhibit will show how reforestation may be carried out by everybody. Reforestation is a great famine preventive and may be used by any village on the waste land near by. There will be health exhibits urging vaccination and other preventive measures that would stop the scourges that decimate the people. Agricultural exhibits will teach the farmers how to treat their seed wheat for prevention of disease, and also how to prevent other pests and diseases of crops. Improved seed wheat will be shown and even sold to the people. This improvement of crops will further prevent famine.

It is amazing how much can be carried on a wheelbarrow. Several passengers and their baggage make a comfortable load. Our exhibition wheelbarrow will have two large tin boxes for carrying the exhibits. These will be made to open outward so as to provide a table for the models. A stand will be erected in the middle for hanging posters and for supporting an awning to protect from sun and rain.

Market day is a most important institution in the lives of the country people. It affords opportunity not only for all business, but also for the social contacts which make up the community life of the people. The wheelbarrow exhibition with all its practical helpfulness



Evangelists and pastors at Luchowfu, China, with O. J. Goulter and Miss Lyrel Teagarden

will inject the gospel message right into the midst of the people's community life. So far as our workers know this is an entirely original idea, and it has been made possible by the gift of the Indian Christians who collected and sent the money to help their Chinese brethren.

An evangelist, an agricultural worker and a medical worker will accompany the exhibit. Doctor Corpron or one of his trained nurses from the Luchowfu Christian Hospital will be there to give an actual demonstration of the medical service needed. Those who can be

treated will be cared for on the spot; those who need hospital treatment will be referred to the hospital.

The whole project is under the direction of the Country Evangelistic Department at Luchowfu. This department has just engaged an agricultural worker to help the country people in some of their most needy problems. He will be present to help and advise with the farmers.

Many religious instruction posters will afford abundant texts for the evangelist to show the people how to gain the bread which gives spiritual life as well as how to be more assured of the bread needed for the body.

light is cut off. Until the burial takes place she sees no light, speaks no word, and takes neither food nor water. (A man would do the same at the death of his wife.) On this occasion the widow, while remaining somewhat apart, was not in absolute seclusion—which departure from the ways of the fathers brought forth a storm of protest. And as is the wont of some who protest such radical changes, other such departures of the past were recalled, and a plea was made to go back to the old ways and to walk in the old paths. It was learned that only a few years ago all members of the immediate family of a dead person were required to refrain from bathing and even changing clothing for the space of one year. (They are ordinarily a clean people.) This custom has been dropped entirely but now these enthusiasts for the old ways make a plea for its return.

To our way of thinking these people have gone a very short way even yet—for on this occasion was not the dead dressed in his best clothing and sitting there upright in the best chair of the house; and were these people, or most of them at least, not consuming great quantities of "Basi" (the native wine made from sugar cane); and did they not on the second morning bury the dead under the kitchen! Are these things marks of progress? To us they are not, but as I lay all night long in the house of the neighbor next door and listened to their impassioned speeches I could not but wonder how long these struggles had been going on, and my sympathies went out to these people who, like all others, are passing through years of growth which are causing great pain and anguish of soul.

How Old Is the Modernist-Fundamentalist Controversy?

By W. H. FONGER

A FEW weeks ago a young man died in Subosob, Abra, which is one of the towns of the so-called non-Christian peoples of the Philippines. According to custom, word was sent to all the surrounding villages and great throngs soon began to arrive. For two days and nights the funeral ceremonies were in progress. The dead was placed in a chair in one of the large houses of the community and there assembled a large group of the leading men, and of the women not a few. Many speeches were made, all done more or less in rhyme in that strange singsong way peculiar to this group. This procedure in itself was not at all strange, as we have witnessed it many times before, but this time the sub-

ject matter of the discussion arrested attention.

The people of this particular town consider themselves a bit progressive. They are giving up some of the practices of the fathers. There were those present from other communities who pride themselves on their orthodoxy; and for two days and nights these two groups opposed each other.

The specific thing most under discussion was the attitude of the widow of the dead man. It has long been the custom in these towns that the widow, at the death of her husband, immediately retires to some secluded corner of the house where she is completely covered with blankets and clothing of various sorts—so that all

Forty Years Together

Mr. and Mrs. C. G. Elsam who retired last year from active missionary service in India, celebrated their fortieth wedding anniversary March 26. It was a coincidence that at the surprise party given by members of the Maywood Church, the guests numbered forty. Four friends who were present were guests at the wedding forty years ago in India. Mrs. Elsam's poetic nature found expression in the following:

Traveling through the wilderness,
Forty years we've learnt to bless
The Father's hand that never tires,
That led us through Life's thorny briars.

Much of joy and some of pain,
Loss there's been, but also gain,
For Elim's waters healed our woes,
And fire and cloud have saved from foes.

Precious manna day by day,
Did He provide on Life's highway,
While kindred souls walked side by side,
His banner Love spread o'er us wide.

And now from Pisgah's height we view
Abundant Life both full and true;
First Jordan's wave, then Canaan's shore
With all its joys lies spread before.

EDITH ELSAM.



Mr. and Mrs. C. G. Elsam

The picture was taken on their fortieth wedding anniversary

The Story of Mangaleta

By BUENA R. STOBBER

I HAVE been asked again and again to write the story of this little girl, Mangaleta, as I know it. Some of you will remember the little girl I wrote about in one of my letters from Monkoto, Africa. You should have been with me yesterday morning and this morning when I caused a real show by washing the ulcers of a child whose father had deserted her and the Christians of the village were caring for her. The first time I saw Mangaleta I had just moved in to spend over a week at Wafania paying evangelists, giving credit on our records for offering given, and trying to make myself generally useful to the churches represented at the gathering from all over that district, a routine that some white person from our mission does every six months. When I went over to the head evangelist's house I saw, across the street, what looked to me like a little old dried-up lady crawling from her house to the back yard. What a house it was! The poles that were supposed to support the roof had fallen over and it was all but resting on the ground. I decided to go over and see what was wrong with the old lady and you can't imagine my surprise to find that she was only a girl of about fourteen years. She was only skin and bones and dirt and itch from lack of enough water to keep clean. Her hair was a woolly mess full of dirt. But her poor feet were most pitiful; ulcers all over them, so smelly, gruesome, and so nearly covering the bottom of her feet that she had to crawl around on her knees. Her knees were worn hard and calloused from long service in the place of feet for she had been in this condition for years.

Her dilapidated roof of a house had fallen in such a way that there was only a large enough opening for her to crawl in. The Christians brought her what little water and food she had but that couldn't have been much as she was so thin. She was a good-sized job, so the next day I started in on her, having sent her a piece of the meat brought to our crew the night before, as a present.

I gathered together soap, water, iodine, cotton, bandage, forceps, scissors, and a clean piece of cloth for a dress for her. What matter if it was only the heavy green piece that went over the head of my camp cot? It was cleaner than anything she had seen for years.

By the time I had started to wash her ulcers the crowd began to gather and it would have taken a pretty strong police billie to keep them away. I finally gave up in despair and gave a demonstration bath. While I soaked her feet in hot water I proceeded to remove the wool and its inhabitants. Before I had finished the bath and bandages all the crowd was "ah"-ing and "oh"-ing until I couldn't think; they said not even an own mother would do all of that. And I want you to



Mangaleta

know that they stayed right through the bath and all. Every once in a while someone would get so anxious to see that he would fall over the fellow in front of him.

The native nurses who were traveling with me gave her a dose or so of neodiarsone, and some of the evangelists raised the roof of her house, while the women brought her some water. The inquirers, candidates for baptism, kept her supplied with wood while we were there. I went through the same performance every morning, but the crowd got smaller the cleaner she became. Anyway, after the roof was raised we went inside for the bath. By the time the week was up she began to look like a real girl and the ulcers were making marvelous progress with cleanliness, disinfectants, neosalvarsan, plenty of soap, water and food.

I left her medicines and taught her how to use them and left some money for her food and promised that as we returned from Monkoto we would take her with us on the steamer to Lotumbe. When we came back we found that the ulcers had kept on improving.

About a month after treatment and food at Lotumbe her ulcers were entirely healed and then began the terribly painful process of teaching her to walk again. We began by straightening her legs a number of times each day; then later making her walk a few steps. What a lot of begging, scolding, threatening and tears the poor child went through every day before we

got her to walk any distance at all; finally I made her walk from the hospital clear to our house once a day and the poor child cried every step of the way for about a week and then it began to be easier and I think this picture was taken about the time the tears ceased.

From then on she began to like getting around everywhere and would help another crippled woman, a real old woman who had an ulcer too. They lived in one room of the wards together. After a while one of the hospital assistants, who was from her part of the country, invited her to come and live with him and his wife. The first time she was able to walk Miss Musgrave gave her a pretty bright dress; that is when she first walked without her stick. Now Mangaleta comes to school every day and is learning to sew. She sings in the choir and is an inquirer to be baptized. She is a sweet, nice girl and the natives seem to respect her.

Recommended Schools for Pastors in Town and Country Fields for 1931

(The following list of summer schools for rural pastors has been compiled by the Committee on Town and Country of the Home Missions Council and the Federal Council.)

Full Standard Schools

- New England School for Town and Country Ministers, June 8-19, Bangor Theolog. Sem., Bangor, Maine, Prof. Ralph S. Adams, Director.
- Rural Leadership School, June 29-July 10, University of Wisconsin, Madison, Wis., Dr. J. H. Kolb, Director.
- Auburn Summer School of Theology, June 29-July 17, Auburn Theolog. Sem., Auburn, N. Y., Prof. H. L. Reed, Director.
- School for Town and Country Ministers, July 6-17, Michigan State College, East Lansing, Prof. Eben Mumford, Director.
- Indiana Rural Pastors' School, July 13-25, Purdue University, Lafayette, Ind., Dr. O. F. Hall, Director.
- Virginia Summer School for Rural Ministers, July 14-24, Virginia Polytechnic Inst., Blacksburg, Va., Prof. B. L. Hummel, Director.
- Summer School for Town and Country Ministers, July 20-31, Cornell University, Ithaca, N. Y., Dr. Dwight Sander-son, Director.

Partial Standard Schools

- Summer School for Ministers and Christian Workers, July 28-Aug. 7, Hollister, Mo., Rev. C. E. Van Der Maaten, 724 E. Grand Ave., Springfield, Mo.
- University of Maryland and Washington College, Sept. 7-12, Chestertown, Md., President Paul E. Titsworth.

Organizing a Church in Mexico

By LAURENCE D. GRANGER

BY A SMALL buggy outfit the pastor, Marcelino Medina, and I went from Zacatecas to San Antonio, a ride of about three and a half hours. We passed through a rich agricultural region where farmers were busily engaged in the field preparing their land for the planting of corn. Here and there we noted small groves of cattle and flocks of sheep tended by Mexican lads with their half-breed dogs. Along the way we passed continually the *campesinos* (countrymen), driving their burros to market and others returning homeward. These people of the country are always picturesque in their colored blankets, broad-rimmed hats, worn-out overalls and stolid-looking faces with beards of a week's and two weeks' growths. No one would think that underneath this unpromising exterior there lurks a native intelligence and alertness that has pleasantly surprised the writer more than once during his trips in the country.

A lantern-slide talk was given that night in the adobe home of one of the members of the new church. As there is no electric light in this district, a gasoline lantern was ingeniously adapted to serve the purpose, and worked very nicely. Saturday was spent in visiting the new members of the church and teaching them several short choruses in Spanish. In some of the homes we had Bible study and prayers. That evening our services were given over to preaching, singing, and the first meeting of the newly formed women's society. Services closed that night about eleven o'clock.

Sunday was a very busy day and was one long to be remembered. As we have no chapel here yet we met in the home of Don Manuel Varela. The little adobe room was crowded but comfortable, the little children sitting on the floor. Our Brother Varela, sick in bed, was desirous of having these services in his own room, so we propped him up with blankets and he sat this way through the services, being in a wonderful way strengthened both physically and spiritually, for the following day he was preparing to rise and resume his farm tasks when we left. The farmers were late in coming so our services did not commence until the middle of the day, continuing until five-thirty. First we had Bible study, songs and several short talks. Then we set before all those present the plan of the organization of the church, the need of an elder and several deacons. Without any dissenting votes our sick brother, Don Varela, was elected elder of the church and four, three men and one young woman, were chosen as deacons and deaconess respectively. We began immediately the services of consecration for these officials of the church. There was prayer, reading of Scripture on the duties and characteristics of an elder and after that I

gave a short talk on the sacred meaning of the office of elder. The pastor and I then laid our hands on Brother Varela with quiet prayer. After this we continued this service in the consecration of the deacons, simple but impressive to all who were there. It was evident that the entire group were taking seriously these first steps in the formation of their church. The pastor then gave a closing talk on fundamentals, regarding the history of the church, the use of the Bible and the place of baptism and the Lord's Supper in the growth of the church. Anxious to complete the steps relative to the things fundamental in the life of the church, we held an unhurried service of the breaking of the ground where we are expecting to build the chapel. As the ground was broken, a verse of Scripture was given by each member present and prayer was offered for the dedication of the site to the work of the Lord. The final meeting of the afternoon was the signing of the church pact and it is pleasing to record that all the members of the church were present and became charter members of this new congregation in our field. The new officials of the church then held their first meeting, elected both secretary and treasurer and took up the matters of the building of the chapel and the support of the work. These simple countrymen discussed and made plans for the kingdom's work in their field in a manner that would do credit to any group of church brethren. A committee was formed, the elder acting as president for the purpose of supervising and carrying on the building of the chapel and each member present pledged himself to all the sacrifices necessary to the realizing of these plans. There is little money in cash among these poor country people but they promised their labor free to the church. It was estimated that at least five hundred pesos (a peso is worth about fifty cents) would be necessary to build the kind of chapel they would like to have. The elder of the church gave the land where the church is to be built and an additional piece of farm land, the income from which would go to support the church. The hope was expressed that aid in the building of the chapel might be secured from the missionaries on the field and among the different churches here. After this, the problem of the support of the work and the pastor were discussed. All present were ready to become tithers of what they had. It was a demonstration of New Testament Christianity to the writer. No one present considered what he had to be his own but the Lord's. One promised two hundred and twenty pounds of beans; another two hundred pounds of corn, and another the same; the remaining deacon pledged the price of a calf. And thus

the first steps were taken for the active support of their church and their pastor.

The evening service was one of consecration for the whole church. The pastor and missionary both spoke on the meaning of tithing and the responsibility of each member to his church. Then the pastor asked each one present to sign the cards on tithing which had been given out the previous week for their consideration. Sixteen of the seventeen members signed the cards, the seventeenth uncertain. I think that this might be considered a record in the life of the church, at least each member had voluntarily and seriously considered the new work which his Christ had placed before him. Of the seventeen charter members, sixteen freely made this important step. We then had together the Lord's Supper, the pastor and the officials of the church taking charge. It was dignified and orderly and a blessing to all present. The evening was late but all lingered for the singing of a few sacred songs. Then benediction. The day had been richly spent and a new church had been organized for the Glory of God in Mexico.

With the Boys in Camp

EARLY in the morning carts began to move off for the great annual camp. The boys started when the bugle sounded at eight o'clock. We left home after breakfast. Our camp was set on the Baima River just fourteen miles out from Damoh. Shade, water, jungle fruit, and all of the needs of a good camp were there. And during the camp some fourteen animals fell to the guns of the campers. So the boys and the villagers had plenty of meat. Some of the boys brought forth new talent at the campfire and showed that some of them really ought to be in Hollywood and not in Damoh.

We put on an exhibition this year when we displayed our carpentry, tailoring, school, all of the trades school work, and our live stock. The bulls and the good calves and fine buffaloes attracted more than general interest. This was our first show and I know that if we should offer prizes, we could have a worthy exhibition at Damoh next year.

Now that the new year has started, we are hard at industrial training once more. I am more and more encouraged in this work for I see that those who know trades are better able to survive. Our land of Hindustan is now going through one of those hard trade depressions. Work and trade are on the slump. Of course we realize that world conditions are the same. One thing is now in India's favor and that is that on account of no exports, wheat and foodstuffs are cheap.

RAY E. RICE.

Damoh, India.

Twenty-Seven Years in Japan

By W. H. ERSKINE

THE Erskines are starting on their twenty-seventh year of work in Japan and still find the work attractive and interesting and worth while. Much has been accomplished in these years and the long view of our life and work gives us a perspective in comparing things as they are now with things as they were a quarter of a century ago. After being in the midst of the struggle on the line as it seeks to make a line drive, twenty-five years ago, to step to the side line and inspire the Japanese who have taken up the line drives, is a good way to describe the change. But on the side lines we still find that there is a task to be done, work which we can do, and we shall seek to be of service and thus keep in contact with the game and not thrust into the grandstand.

Tennoji Church has changed its pastor during the year and the membership is rallying around Mr. Hatanaka in a very wholesome way. During these hard times the church raised 300 Yen more than the year before.

Tamade Church under the leadership of Mr. Chiba is growing in attendance and Sunday school work. This year this small band gave half as much as the Tennoji Church. The new building fund is growing and the woman's society continues to be the center of the church's activity.

Mr. Suzuki's health has been against his making the church at Kizukawa grow into a real active church.

Christy Institute has continued its preparation of young men and women for the business world, with a Christian background. Our student body has fallen about twenty per cent, the girls' school suffering more than the boys'. In spite of this falling off in receipts we have been able to readjust our expenses so as to keep within the money raised on the field. The Movie Show gave us a good lift on our Foundation Fund of 500 Yen.

The Saturday afternoon club for the girls and the Saturday evening club for the boys keep up in interest and Christian activity. Mr. Hatanaka, pastor of the Tennoji Church, is the center of the religious hour at the boys' club and Miss Sugiura is the leader of the girls' club. Decisions have been made for Christ in both clubs during the year.

In the boys' school an English-speaking club has been organized under the leadership of Mr. Marumoto, the Christian teacher of typewriting, and this gives us another evening of contact with the boys in small groups.

Mrs. Asahi, teacher in the girls' typewriting department, who started in our school as a beginner in English and then took typewriting, and soon became the teacher in that department, which she has continued to serve so faithfully all these years, is leaving the work to assist her husband in his business. Miss Ipponmatsu is ready to take her place and



Typewriting department, Christy Institute, Osaka, Mr. Erskine in rear, John Erskine his son, may be seen at a typewriter

has been getting onto the ropes while studying shorthand, and is now ready to carry on. She graduated from the English and typewriting departments about six years ago and has had some experience in a business office.

I have had to keep up my Japanese preaching in addition to the management of the Institute and many hours of teaching. Besides my regular appointments, I have preached occasionally for my Timothy-in-the-gospel, Mr. Yamazaki. Mr. Yamazaki's death at the end of last year was a victorious one, for he died with faith, thanksgiving and hope. His widow and two children are to return to their old home and she will resume her Sunday school teaching in the church where she was raised.

The death of Professor Ishikawa, the outstanding leader in our church in Japan, is felt even in Osaka. Although his physical presence did not have the influence it had in Tokyo, we miss him and the confidence we had in his representing us at the union meetings of church and school leaders in Tokyo.

Mr. Sarvis continues his brave fight under physical handicaps, working hard and in a fine spirit as he continues his teaching in the government schools and assists us in the Institute. The Bible class conducted by Mr. Sarvis at the Tennoji Church keeps up in interest and development.

Mrs. Erskine has done much teaching in the boys' and girls' schools and finds an attraction in the work and the social contacts with the girls a rich opportunity. The children, John and Mildred, board in Kobe at the dormitory, coming home for

the week-ends. Hugh is teaching in some government schools and one night in the Institute. Ruth is teaching in Youngstown, Ohio, Junior High school and wants to continue one more year and thus complete five years of teaching and gain a teacher's life certificate. William is a senior in Bethany College and finishes in June.

The year has been hard but a very happy one. The fellowship with our Japanese workers has been encouraging and inspiring. Much has been accomplished and there is still much to do. May we have the poise and the ability to be of service to the Christian cause in Japan still further is the burden of our prayer.

Herbert Smith Honored

AT THE Jubilee General Conference of Protestant Missionaries in Congo, in 1928, Herbert Smith, of Bolenge, was elected vice-president of the General Conference and of the Congo Protestant Council.

At the annual Council meeting in March he was made president of both organizations (the president elected in 1928 being unable to accept). He has been for a number of years secretary of the Council's standing committee on vernacular literature and altogether one of the most active supporters of cooperative effort in Congo.

He is the first member of our mission to become president of the Council and the General Conference since A. F. Hensey, who was elected in 1911 and who served until 1918. Mr. Smith will be expected to serve till June 1933, when the next Congo General Conference is to be held here.

A Service of Worship for Children's Day

By HAZEL HARKER AND GRACE MCGAVRAN

THE platform is bare, except as it may be decorated with palms, flowers, etc. A small table is set in the center of the platform toward the back. On this is a tall cathedral candle (white) around the base of which flowers are laid in such a way as to conceal ten low candleholders which will receive the candles of the ten nations. The choir loft is arranged to seat the Young People's Department, which is to sing in the dramatization and to lead the congregational singing. The plates for the offering should be placed where they are easily accessible to the pastor who will give one to each of the young people representing the ten nations, at the appropriate time.

Organ Prelude—"All the Happy Children." (As the organist starts playing, the Nursery, Kindergarten and Primary children march in and take the seats reserved for them.)

Processional for Juniors, Intermediates and Seniors—"Lead On, O King Eternal." (The three groups named march in singing this hymn and remain standing in their places until the singing of the hymn is concluded.)

Invocation—By the pastor. (Congregation standing.)

Hymn—"Hail to the Brightness of Zion's Glad Morning."

Scripture Story—Jesus Blesses the Judean Children—by a Primary child. (The *Primary Lesson Stories*, year one, lesson fourteen, children's leaflet, gives this story in a form which might be adapted to be told by a child.)

Carol—"I Want to Send a Whisper Song"—by the Nursery and Kindergarten children.*

Carol. "The World Children for Jesus" by the Primary children.*

Prayer—By one of the Young People. (This should be suitable to the theme for the day.)

Anthem—"Go Ye" (*Junior Hymns and Carols*)—by the Juniors. (Some hymn such as "Who Is On the Lord's Side?" may be substituted.)

Responsive Reading—Psalm 100—led by the superintendent of the Sunday school.

Dramatization—"Jesus the Light of the World"—by the Young People.

The pastor takes his place behind the tall candle, and lights it as the first verse of "We've a Story to Tell to the Nations" is sung by the young people in the choir. He remains standing behind the candle for the rest of the scene. Ten young people, costumed to represent the ten fields in which we do foreign mission work, enter with dignity, one at a time, (coming to the platform through the aisles of the church if possible.) Each carries a white candle of corresponding length. They proceed in the following order, each lighting his candle and then taking his place facing the audience in a semicircle, five to one side and five to the other.

On the chorus of the first verse of the above hymn, those representing India and Jamaica advance, light their candles and take their places, India to the extreme right, Jamaica to the extreme left. The same procedure is followed by the next couple, each taking his place in the semicircle nearest to the tall candle. (No lighted candle should be carried past another person.)

*The children should stand in their places for these carols rather than go to the platform.

Second verse—South America (right); Mexico (left).

Second chorus—China (right); Japan (left).

Third verse—Philippine Islands (right); Porto Rico (left).

Third chorus—Africa (right); Tibet (left).

When all are in place with lighted candles, the following Scriptures are given in order: No. 1 by India, No. 2 by Jamaica, etc.

- | | |
|----------------|-------------------|
| 1. Psalm 27:1 | 6. John 12:35 |
| 2. Isaiah 9:2 | 7. John 12:36 |
| 3. John 1:4, 5 | 8. John 12:46 |
| 4. John 1:6-9 | 9. John 3:19-21 |
| 5. John 8:12 | 10. Matt. 5:14-16 |

Then all together give John 1:5, 6, 7, followed by the singing of "Light of the World We Hail Thee" by the ten representatives of the nations if possible, if not, by these and the young people in the choir. The ten then go in reverse order, place their lighted candles in the candleholders around the tall candle, receive an offering plate from the pastor and then take their places facing the pastor for the prayer before the offering.

Offertory Service

Prayer—(That Christian people enjoying all the blessings of the homeland may remember the happiness of sharing the Light of the World, that through their offering they may help to carry out the Great Commission of Our Lord, when he said, "Go ye into all the world and make disciples of all nations, etc.")

Offering Hymn—"I Love to Tell the Story"—(This should be sung without books, except in the hands of the choir.)

Prayer of Dedication
Benediction

Activities at Colegio Internacional

We have had a good school year at Colegio Internacional. The total enrollment was 234 as compared with 147 last year. Of the number sixty-five were girls, as compared with five in 1922.

It has been a full year, with concerts, plays, conferences, gymnastic exhibitions, besides our regular work. The fine auditorium in the Allen-Stone Building has value.

Special mention must be made of the visit of Dr. Ferreira. He is the president of the International League for New Education, with headquarters at Geneva. Paraguay has just organized, at Dr. Ferreira's invitation, a branch of the International League. Dr. Cardozo, a teacher in our high school, is president and my Paraguayan friends were kind enough to elect me secretary.

ARTHUR E. ELLIOTT.

Asuncion, Paraguay.



On Inauguration Day of the Allen-Stone Building, there were present, as shown in the picture, left to right: Fred W. Hughes, Vice-Director-Treasurer; George L. Kreck, United States Minister; Dr. Jose P. Guggiari, President of the Republic; Robert B. Lemmon, Director; Dr. Rodolfo Gonzalez, Minister Justicia, Culto Instruccion; Ing. Gustave Crovatto, Director Colegio Nacional; Prof. Ramon I. Cardozo, Director General of Schools; Major Vargas, Edecar del Presidente.

Our Colleges Look Toward Commencement Season

Spring Festival at Bethany

OVER one hundred senior high school girls were guests of Bethany College on Friday afternoon and evening, May 1, for the annual Spring Festival. Miss H. Pearl Morris, dean of women, acted as official hostess.

The Festival program this year was worked out along different lines from that of former years, although much of the traditional was preserved. The crowning of the Queen of May opened the Festival. Miss Marguerite Arnold of Vanderbilt, Pennsylvania, a senior, was selected for this honor. After the ceremony a pageant of the springtime was presented in the midst of beautiful Parkinson Woods which are a part of the college campus.

A reception in the lobby of the new Phillips Hall followed the pageant. Here the guests were presented to Dr. Cloyd Goodnight, president of the college, and to other members of the college faculty. The high school girls were the guests of the college girls at six o'clock, at a beautifully appointed dinner in the dining room of Phillips Hall. During the dinner a program of novelty numbers and music was presented.

Disciples Divinity House

Through the kindness of James A. Crain, secretary of the Board of Temperance and Social Welfare, there has been added to the Divinity House library a translation of the Four Gospels by George Campbell, 1789, which was used by Alexander Campbell in the preparation of the *Living Oracles*. The House is seeking to make its library of Disciple literature as complete as possible.

A gift of \$25,000 was recently made to the endowment fund, which brings the total to \$125,000. The House has no debts or deficit, but needs additional funds to provide more amply for student aid.

H. H. Peters, state secretary of the Illinois Christian Missionary Society, Stephen J. Corey, president of the United Christian Missionary Society, and James A. Crain, secretary of the Board of Temperance and Social Welfare, have been recent lecturers before the Disciples Club.

Many advance applications for rooms in the Disciples House for the summer quarter indicate an unusually large attendance. Some of the special attractions in courses for the summer are: First term—Problems in the Work of the Disciples, H. L. Willett; Curriculum of Religious Education, W. C. Bower; Jesus in Christian History, E. F. Scott of Union Theological Seminary; Church Architecture and Worship, Andrew Drummond, Edinburgh, Scotland; Second

term—Christianity and the American People, and Life and Times of Alexander Campbell, W. E. Garrison.

Dean Charles W. Gilkey, professor of preaching in the Divinity School, has singled out Raymond Morgan, a Disciple student, as having done exceptional work in his courses on preaching this year. Mr. Morgan took his undergraduate work at Eureka College and the University of Chicago, receiving a Ph.B. degree from the latter institution in 1925. He expects to receive his B.D. in June.

Butler University

The Butler College of Religion now has a total of forty-seven graduate students. This is the largest number of advanced students who have ever enrolled in the college.

Twenty-two students have been notified of their election to Phi Kappa Phi, national honorary scholastic fraternity, by Elijah Jordan, president of the society. Formal initiation will occur during commencement week in June. Mrs. Josephine Pollitt Pohl, author of *Emily Dickinson, the Human Background of Her Poetry*, and writer of magazine verse, was elected an honorary alumni member of the Butler chapter. Mrs. Pohl graduated from Butler in 1917 and received her Master's degree from Columbia University in 1925.

Disciple ministers of Indiana and young people from their churches were guests of Butler University at the annual May Day celebration on May 23. An all-day program was arranged by members of the Woman's League, who sponsor the celebration. Among the features of the program was the traditional May Day pageant which was given in a natural amphitheater in the wooded section of the campus.

The University combined the annual Founders' Day and Honor Day celebrations this year into one event on May 7. Dr. William Lowe Bryan, president of Indiana University, was the principal speaker. All scholastic, literary and academic awards of the year were announced by President Robert J. Alecy. A luncheon and reception followed a mammoth convocation in the Butler gymnasium.

The middle-western convention of International Relations Clubs was held in Indianapolis on May 1 and 2 under the sponsorship of the Butler chapter. The Carnegie Endowment for International Peace cooperated with the Butler group in arranging the session. Speakers included Dr. Pitman Potter, University of Wisconsin; Miss Ann Hemingway Jones, of the Carnegie Endowment; Dr. A. W. Cordier, Manchester College; Dr. W. L. Slifer, Butler University; and Dr. Vin-

cent A. Lapenta, royal consular regent of Italy.

Lynchburg College

The death of A. C. Hopwood, attorney of Roanoke, Virginia, which occurred late in March, removed one of Lynchburg's most loyal trustees. Mr. Hopwood had served on the board for many years and was a member of the executive committee. He was a nephew of Josephus Hopwood, founder of the college.

Dean Ruskin S. Freer, registrar and head of the biology department, has been granted a leave of absence next year for graduate study. Miss Dorothy Scoggan will assume the duties of the registrar and Miss Marie L. Hopkins will serve as acting head of the biology department.

Dr. George Washington Carver, director of the department of agricultural research of Tuskegee Institute, appeared on the college lyceum course on April 23. Dr. Carver is internationally known for his botanical and chemical experimentation and discoveries, the results of which include more than 300 products made from the peanut and a similar number from the sweet potato. Born of slave parentage, Dr. Carver worked his way through high school and college. He holds the Bachelor's and Master's degrees from Iowa State College and the degree of Doctor of Science from Simpson College, Iowa. His lecture at Lynchburg was enthusiastically received.

Dr. Alexander Paul, of the United Christian Missionary Society, spoke before the faculty and student body of the college on the evening of April 20. He delineated political and economic conditions in the Orient and stressed the new emphasis demanded of missions to meet the changing thought in these countries today.

Drake University

Dr. Edward Scribner Ames of the University of Chicago will be the speaker for the fiftieth commencement at Drake University. Dr. Ames was the first Drake student to receive the Ph.D. degree.

Professor Lewis Worthington Smith, head of the English department, is working on a book, *Grammar for Speech*, which will be ready for publication by the end of the year. The book offers a new approach to the subject as presented for eighth or ninth grade. An experimental edition approximately one-third the size of the completed book was published in February. In collaboration with William S. Knickerbocker of the University of the South, editor of the *Savannah Review*, Professor Smith is preparing a history and anthology of American literature for high school use. This

also will be completed during the year.

Judge Eskil C. Carlson, of the faculty of the Drake Law School, was recently appointed to the Iowa State Board of Education by Governor Turner. Judge Carlson conducts a class in practice court in the law school in addition to his duties as judge of the district court.

Culver-Stockton College

H. A. Peters, Culver-Stockton graduate in 1922, is now correspondent for the United Press in Berlin, Germany. Since graduation he has served the *Kansas City Star*, *Washington Star*, *Washington News*, and the United Press in London and Buenos Aires before going to Berlin.

Members of the men's and women's glee clubs represented Culver-Stockton at the meeting of the Missouri Federation of Music Clubs in St. Louis April 24, 25. While in St. Louis they presented an hour's program over the radio station WIL.

A valuable pictorial record of *The Living China* has been presented to Culver-Stockton by T. Chuen Chan, K. Yong Ma, and S. Luen Tom, Chinese students in the college. The book, which is a magnificent volume, is published yearly in Shanghai and contains contrasting pictures of the old and new China, covering all phases of Chinese life and activity.

The Culver-Stockton chapter of Theta Kappa Nu, recently celebrated the sixty-fourth anniversary of the organization, founded in 1867 as Hawkins Literary Institute. Initiation and degree work were followed by a banquet.

California Christian College

California Christian College women's glee club placed second in the annual Pacific Southwest College and University Contest held in Los Angeles during April.

Lois Cross, a junior, won the Southern California Intercollegiate Oratorical Contest in April, using as her subject, "Blazing the Trail for Future Ideals." This same oration won for her the local college contest, and secured the prize of \$30 annually presented by Dr. John Schreck of Redlands.

The Charles C. Chapman Constitution Award this year went to Miss Elma Emerson, a senior of Pasadena, daughter of F. W. Emerson, well known among Disciples. Miss Emerson's subject was "The Growth and Development of the Constitution." Under the leadership and coaching of Bertha Jackson MacKay, debating and oratory at California Christian has reached a high peak.

The second annual Choir Chorale, a competitive contest for Southern California Christian Church choirs, will again be sponsored by the college, with preliminaries in May and the final as an event of commencement week in June. The purpose is to stimulate interest in local church choirs, and to add another cultural event to the already fine commencement week. All participants receive prizes, the first three places sharing in cash awards of \$75, \$50 and \$25.

Texas Christian University

J. W. Sprinkle, freshman, won first place and a prize of \$35 in the Texas State Oratorical Association contest recently held at the university. His subject was "The Realization of World Peace."

Paul Martin, sophomore, won second place in the oratorical contest at the Pi Kappa Delta regional meet at Waco, speaking on "The Constitution."

Clyde Yarbrough took first place in individual acting honors for men in a one-act play contest at Baylor University, Waco.

The Woman's Club of Fort Worth recently sponsored an exhibition of twenty-five paintings by Professor S. P. Ziegler, head of the art department. The canvases are chiefly of Texas subjects, covering still life, landscapes, portraits and figures.

Three hundred twenty-two students are working all or part of their way through Texas Christian University. They average individually from seven to forty-five or more hours per week. One student, A. H. Montford of Fort Worth, reports that he works sixty-seven hours a week. He holds a regular position on the morning edition of the Fort Worth *Star-Telegram*.

The class of 1931 has voted to establish a \$1,000 student loan fund as its parting gift to the university.

Transylvania College and College of the Bible

In his brief year at Transylvania, President Arthur Braden has become widely known throughout the state of Kentucky as a speaker. During the coming commencement season he is scheduled to deliver commencement addresses at Crittenden, Clintonville, Pleasureville, Red House, Harrodsburg, Falmouth, Owenton, Brooksville, Maysville, Cynthiana, and Spears; and baccalaureate addresses at Mayslick, Murray and before the Fayette County schools.

The commencement address of the one hundred forty-first commencement of Transylvania College will be delivered by the Hon. Myers Y. Cooper, former governor of the state of Ohio. The commencement dates are from May 31 to June 3.

Professor James Llewellyn Leggett will have charge of the Transylvania College on Wheels which will tour the East this summer. The tour will comprise a course of study in American history and culture, and credit will be given for the work acceptably done.

Bethany College

Mathias Cuadra of the Philippines visited Bethany on April 13 and 14 in the interest of the Student Volunteer Movement. During his stay he delivered several lectures and held conferences with faculty members and students. Mr. Cuadra is an authority on mission work in the Philippines and has made a special study of social conditions and of the educational system of the Islands.

Maurice Fogul of the class of '26, now pastor of the Centennial Christian Church, Bloomington, Illinois, has received one of the ten \$100 prizes offered by *Good Housekeeping Magazine* for the best articles on distinguished American women. Mr. Fogul submitted an article on Jane Addams.

The College Women's Church Council is bringing to Bethany successful women of different professions to speak to the young women of the college. Dr. Elizabeth Keay physician of Wheeling, West Virginia, and Miss Helen Welshimer, poet and journalist of Cleveland, Ohio, have been recent guests of the Council.

Eureka College

Eureka College has been placed on the fully approved list of the American Association of University Women. This is the last accrediting list for this college.

The Eureka College debating team took second place in the divisional tournament of Pi Kappa Delta held at Oshkosh, Wisconsin, April 1-5. Wheaton College took first place. This college won, also, the championship of the Illinois Debate League. Harold Wiltz, Peoria; Allen Irwin, Chicago Heights; John Cyrus, Watseka and Walter Radebaugh, Havana, constituted the Eureka team. Nine colleges of Illinois and Wisconsin participated in the Pi Kappa Delta tournament.

Kappa Beta

The fifteenth annual convention of Kappa Beta, affiliation of university women of the Disciples of Christ, was held at Lawrence, Kansas, April 10-12, with the Zeta chapter as hostess chapter. About thirty-five delegates were in attendance, representing the nine chapters of the national council. Agnes Bane Chartier of Manhattan, Kansas, was elected as vice-president for a period of two years, and Gertrude Hines of Noblesville, Indiana, was reelected treasurer. The president, Grace Goslin, Herberts of Chicago, and recorder, Doris Browning, Neosho, Missouri, remain in office another year. Mrs. May Coats of Lincoln, Nebraska, was elected to succeed Mrs. David J. Arnold of Manhattan, Kansas, as a national adviser, and Miss Genevieve Brown of Indianapolis was reelected as national chaplain.

Summer Schools of Missions

WINONA Summer School of Missions, Winona Lake, Indiana, June 23-30, 1931, is an interdenominational school held each year for women and young women. Courses offered will include Bible Methods, Normal and Study Classes in Home and Foreign Textbooks.

There will be a Demonstration School for Junior workers. Special programs have been arranged for the evenings and Sunday. For information write to Mrs. J. Vande Roovaart, 203 E. 113 Street, Chicago.

Speaking of Books

The Church and Industry

SPENCER MILLER, Jr., a statistician of the American Federation of Labor and the son of an Episcopal minister, and Joseph F. Fletcher, research assistant of the Division of Industrial Relations of the Department of Social Service of the National Council of the Protestant Episcopal Church, have written a most revealing work on the relation of the Church of England and the Protestant Episcopal Church in the United States to the industrial problem. Both men are well qualified for the task which they have undertaken and their efforts bear the imprimatur of Dean Charles N. Lathrop, secretary of the Department of Social Service of the Episcopal Church, in what must have been one of his last expressions before his death last year.

The reader is astonished to find that the British Labor Movement has back of it a long spiritual ancestry which includes such men as Southey and Coleridge, Robert Owen, Lord Shaftesbury, John Stuart Mill, Thomas Carlyle, John Malcom Ludlow, Frederick Denison Maurice, and scores of other men, many of them ministers of the Church of England. Charles Kingsley and Maurice joined hands and out of their efforts came the Christian Social Union and Christian Socialism. As the movement grew, other aspects developed, the Church Socialist League, the Kingdom of God Movement, the Industrial Christian Fellowship and the Lambeth Conference and its interest in labor, culminating in the famous manifesto of Archbishop Davidson of Canterbury on the General Strike of 1926. In this light the spiritual ancestry of Ramsay MacDonald, Arthur Henderson and Philip Snowden becomes clear. While the authors do not make the comparison, the reader cannot fail to note that the American labor movement has no such spiritual foundations on which to rest its case. One looks in vain for an American counterpart of Maurice or Charles Kingsley. Until the labor movement in this country is undergirded with some such spiritual power to give it moral values it will continue to be spiritually barren.

The case for the American labor movement is not altogether hopeless however, for the authors give us a vivid picture of the functioning of such organizations as the Church Association for the Advancement of the Interests of Labor (usually designated as C.A.I.L. and pronounced Cal), the Christian Social Union and the Church League for Industrial Democracy, following with a series of chapters on the actual work of the Protestant Episcopal Church in such industrial centers as West Frankfort, Illinois, among the English and Welsh miners, a varied industrial group at Kenosha, Wisconsin, the coal, iron and steel

wire workers of Monongahela, Pennsylvania, and the new industrial and social situation in the south at Durham, North Carolina.

While as before stated, this book is written from the viewpoint of the Church of England and the Protestant Episcopal Church in the United States, it is nevertheless one of the most interesting and informing volumes to come from the press in recent years on this subject, because it deals with concrete efforts on the part of the church to deal with realities in the field of labor.

JAMES A. CRAIN.

The Message and Program of the Christian Religion

AMONG the challenging new books that have come to my desk during the current month, is *The Message and Program of the Christian Religion*, by Glenn McBae, editor of Young People's Literature, Christian Board of Publication, St. Louis, Missouri.

The book proceeds on the assumption that the religion of Jesus Christ is a way of life based upon faith. It helps teachers of the Christian religion to think through what the fundamental and abiding elements in this faith are; what one must really believe as a basis of Christlike conduct; how a person must live in order to manifest this Christlike faith; the way or ways in which persons who definitely accept the religion of Jesus Christ differ from other people.

Christianity does not provide a complete

set of rules to guide one's conduct in meeting the problems and situations which constantly arise in the complex life of today. It does provide a few basic principles and ideals through the intelligent exercise of which our lives may achieve that glorious, abundant completeness and worth wholeness which characterized the life of the Master. What these abiding principles are and how they may be intelligently expressed is the thing to which the author addresses himself in this book.

The book has grown out of years of actual experience in facing these problems with local church groups. The author expresses the results of sound and constructive scholarship in practical terms and everyday language. The easy and non-technical style makes the book very readable.

It has been very heartily approved by the National Leadership Training Committee of the Disciples of Christ as the text for Unit No. 5 of the Standard Leadership Training Curriculum. It should be used not only in Standard Leadership schools and classes, but also as an elective course for young people and adults in the local church. The book will commend itself to all church leaders who want to honestly face the task of Christianity in our day.

CYNTHIA PEARL MAUS.

The Social Achievements of the Christian Church

PASTORS and church groups seeking a concise summary of the social history of the Christian church will find Principal Oliver's book a splendid text, though the chapter on the Present Trend and the Present Issue deals primarily with Canadian religious conditions. Beginning with the social ideals of Jesus and the Apostolic church, he traces the social and benevolent teachings and practices of the church through the Roman Empire, the Middle Ages, the Renaissance, the Reformation and the Industrial Revolution, and the French Revolution, down to the present day. The present issue, he feels, is the social function of the church in a complex industrial civilization. Does the church have the right to speak on such matters as drink, the social evil, gambling, industrial, recreational and educational problems, the press, the ethics of unearned increment and a thousand like matters? For Principal Oliver the answer is clear. The church is to minister to all of life, it has an obligation to the great mass of humanity which stands aloof from its altars, it must serve as an inspirer of men and as a trail blazer into new social areas, it must exercise its age-long vocation of prophetic ministry, it must minister in the field of prevention as well as in the field of cure, and it must transform hinderers into helpers. The

Books Reviewed in this Issue

THE CHURCH AND INDUSTRY, by Spencer Miller, Jr., and Joseph F. Fletcher. Longmans, Green & Co., New York, N. Y.

THE MESSAGE AND PROGRAM OF THE CHRISTIAN RELIGION, by Glenn McBae. Bethany Press, St. Louis. \$1.25.

THE SOCIAL ACHIEVEMENTS OF THE CHRISTIAN CHURCH, by Principal Edmund H. Oliver. Board of Evangelism and Social Service, United Church of Canada, Toronto. \$.75.

FACING NORTH, by O. G. Herbrecht. Richard R. Smith, Inc., New York, N. Y. \$1.50.

CHRISTIAN EDUCATION HANDBOOK, edited by Robert L. Kelly and Ruth E. Anderson. Council of Church Boards of Education, 111 5th Avenue, New York, N. Y. Paper \$1.00; cloth \$2.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

material in the book was originally written as an outline of discussion for a student seminar in St. Andrew's College in the United Church of Canada. It is well documented and contains an adequate bibliography. It would furnish a splendid textbook for study classes.

JAMES A. CRAIN.

Facing North

EVERY now and then there comes to one's desk a book fresh from the heart of some adult who has worked with youth, that one wishes might be brought to the attention of youth and leaders of youth the world around. Such a book is *Facing North*, by O. G. Herbrecht, superintendent of young people's work for the Iowa State Council of Religious Education.

The book carries the atmosphere of the woods and camp and is written in the language that boys and girls understand. It is a valuable book for group leaders, parents, and all who are interested in the lives of boys and girls in the adolescent years. The story is based on the actual experiences of youth itself and upon the questions they ask in regard to the problems they face.

Every leader of youth who reads *Fac-*

ing North will be a better leader of youth; and every young person who reads it will understand, as he has not understood before, the heroic element in the religion of Jesus Christ—the constant challenge that there is to face in a heroic way, the difficult things in life; to rise above the material needs and values to an appreciation and realization of the great spiritual forces and factors in the world that make for abundant life here and an abundant eternal life hereafter.

CYNTHIA PEARL MAUS.

Handbook of Christian Education for 1931

A BOOK of 590 pages produced by the Council of Church Boards of Education in connection with their monthly publication *Christian Education*, completely indexed, so that it is possible to find at once information regarding the Board of Education of any denomination, colleges represented, personnel of each, location, standard, endowment, tuition fee, etc. The book contains also a list of Educational Foundations and Educational Associations and is invaluable as a handy reference volume for one interested in the subject of Christian education.

A Word from a Cooperative Venture

THE Woman's Christian College of Japan, one of the original seven oriental Christian colleges for women, was founded in 1918 by a group of Japanese, American and Canadian Christian educators. The bodies cooperating in its maintenance are Northern Presbyterian, Methodist and Baptist Boards, the Reformed Church in America, United Church of Canada and United Christian Missionary Society and the students of Vassar College.

The severe business depression in Japan has caused a small decrease in the number of students this year. There are 465 at present.

The new Administration and Library Building so greatly needed is now being built and will be a great help. A chapel and an additional dormitory are also needed. About \$14,000 is in hand for the chapel which will cost \$75,000. At present the gymnasium is the only room large enough for the chapel services, and this does not provide an ideal setting.

The Woman's Christian College of Japan has been fortunate in its leadership. Dr. Inazo Nitobe was its first president and its president now is Dr. Tetsu Yasui, a woman recognized by the Japanese Department of Education as an eminent educator, and favorably known for her strong Christian character.

During these thirteen years the college has produced a group of graduates who are a credit to their Christian training. Many are married or teaching. Some are distinguished in service for others.

Miss Yamamuro, daughter of the Japanese head of the Salvation Army, graduated in 1923. After further study in America and England she is now head of the Salvation Army Training School in Tokyo. Miss Kananore, daughter of a famous evangelist, is assistant to the head of the Social Department of the Y. W. C. A. in Japan. A granddaughter of Mme. Yajima, she will soon be one of the foremost women in social work in her country. Two recent graduates are workers in settlement houses in Tokyo, two in the Tokyo Y. W. C. A. Five are teaching in mission schools in Tokyo.

Three outstanding students, two of whom have had further study in America, have important positions on the faculty; the dormitory matrons and the library force are also alumnae. Miss Ashino, a graduate and member of the faculty, was one of the five girls chosen by the government to visit America and convey the thanks of Japan to this country for help after the earthquake. Another graduate teaches in a school for deaf children, and some of the students who recently visited this school set to work immediately to collect money to buy books for these children. Still another graduate, now engaged in Christian social work in Kagoshima conducting clubs and Bible classes for high school and factory girls, has had an interesting history. The daughter of a restaurant-keeper who had geisha girls in his place, she was converted through a Bible class, cast out from her home, taken in by a missionary and educated. Her influence as

president of the College Y. W. C. A. was fine. She was the means of bringing about a change in her family, most of whom are now Christians.

One of the faculty writes: "Officers and faculty and students are trying in reality to make our life on this campus truly a portion of the Kingdom of our Father. Inspiration comes through such graduates as Miss Tamiko Yamamuro to many earnest lives to go into definite work for the Master in the hard places of city, slum or lonely rural, ignorant region, where only Christ's spirit can make life pure and sweet."



THIS is a picture of one of the babies that Miss Stober has fed from our kitchen since she was born, together with her foster mother, Ekoka Sarah, who has cared for her all her life. Little Etulie is the child of a leprous mother so at birth was at once taken from her mother. This dear old Christian woman who is herself partly crippled and whose husband has had elephantiasis of both legs and feet has never slacked on bringing the baby for her milk or cereal or eggs and has been faithful to take her to the hospital for any preventive or curative measures advised. Etulie is a bewitching little baby. She was so cute when she received one of the little celluloid dolls "Stobie" received in a package. Her mother teaches a Sunday school class and leaves Etulie in the little folk's class now. Ekoka is a true Christian, active in the missionary society. Her spirit of love and sacrifice could thus come only from a Christ-centered life.

MYRTLE LEE SMITH, M.D.

Lotumbe, Africa.

Missionary Organizations

Woman's Society

1931-32. *By-Paths of Service.*

Devotional Theme for July: *Counting the Cost.* Luke 14:25-30.

Young Matron's Society

1931-32. *Abundant Life for the Country-side.*

Devotional Theme for July: *Counting the Cost.* Luke 14:25-30.

Guild

1931-32: *Treading World By-Ways.*

Devotional Theme for July: *Counting the Cost.* Luke 14:25-30.

July Topic: "Charting the Course." (Aims, goals and study plans for the coming year.)

Program leaders should, in planning the meeting, first read carefully pages 6 and 7 of the annual program booklet.

On this same page is found a message to be given by the president of the society, in the words of Mrs. Alda E. Teachout, executive secretary of the missionary organization department. Either the president or someone she shall appoint, should give the substance of the message on page 38 written by Mrs. Ora Leigh Shepherd, promotional secretary of the missionary organizations department.

Leaflet—"What of the Children?" by Miss Nora E. Darnall, elementary superintendent of the missionary organizations department.

The responsibility for the content of this leaflet should rest upon the person in your church who has charge of Junior Christian Endeavor, Mission Band, or any other missionary organizations of the children. She may make assignments to three other people interested in children's work (the natural divisions are indicated in the leaflet), keeping the final part of the leaflet to present herself.

The four assignments from this leaflet would run something as follows:

"What of the Children?" and "The Task."
"Our Objective."

"Alternate Plan of Work."

"Charting the Course."

Leaflet: "Looking Ahead in Our Young People's Work."

The content of this leaflet should be assigned to the person or persons most interested in missionary education of young people in your church. The Circle sponsor or Triangle counselor (or if no such organizations exist) to some woman who is working with young people in some relationship. Either one person may give the entire content of this leaflet, or it may be divided between two people; the first person presenting the material down to the sub-topic—"What Can Our Society Do for Young People?" and the other person taking the remainder of the leaflet beginning with the subtitle.

A view of the entire year's program should be given by the chairman of the program committee if there be such a person, and if not, the leader of this meeting should be prepared to discuss briefly the plans for the year as presented on page 38 of May WORLD CALL.

Since the meeting will probably be held the same week as Independence Day—Fourth of July—the national colors can be carried out in flower scheme and other decorations of the church or home in which the meeting is held.

—JOY F. TAYLOR.

"In This Will I Be Confident"

AS WE go about planning our work for the coming year we need, above all other things, a renewal of confidence—in ourselves, in our work and in our God. Whence is this spirit of fear, which paralyzes our efforts and makes us act as though God were dead? Paul says that God gives us a spirit of power. Can we lay hold upon it as we project our work for the future?

It took the boll weevil to make the South diversify its crops, although far-seeing individuals had preached diversification for years. It takes a great disaster to change a city's building code so that the lives of its citizens are safe.

The Mississippi River, as all of us know, runs south. But it is a meandering stream and there are many points where, if one judged by a short section of its course, he would say, "Of a surety the Mississippi flows due north." Yet we know the mighty sweep of its waters, in spite of eddy and backwash, is onward to the sea. The progress of human history is like this.

Is it possible we are now in one of those eddies and all these dizzy whirlings are preparing us for a mighty onward sweep of the world's history? We cannot know, but we can trust, and trusting keep a steady hand on the tiller until we are again out in the main stream where the waters are deep and the currents strong and steady.

There are two things which we may do while we await the days of clearer vision:

First, we can prepare ourselves to be better agents of His will, better channels for His mercy, better examples of His indwelling presence. Recently, a manufacturer was showing a visitor about his plant. He called attention with pride to a new machine which turned out the work it was made to do, true to one one-thousandth of an inch. We turn out many machines as marvelously exact as this. Do we produce lives

as true to the Great Example? The eyes of the world are on us; the ears of the world are listening in; the minds of the world are busy analyzing, weighing. Will we be found wanting?

The second thing we can do is to prepare ourselves for changes which are sure to come, as our whole task is re-studied and future work planned to fit the changing conditions.

It is unreasonable to suppose that the mighty upheavals which are going on in the social, economic and political world can leave the program of the church untouched. Times of change are also times of opportunity. May we have the wisdom, the courage and the faith to adapt our program to new days and new ways.

"Walking by faith" had a meaning in the days of lamps and candles which it does not have today. In this age of electricity we are afraid of the dark, we walk by sight and will not advance if we cannot see. Yet in his flight over land and sea, the aviator has learned to trust his instruments rather than his sight. Can we not trust our Guide where we do not see and hope where we do not know?

"If the trumpet gives forth an uncertain sound, who will prepare himself for the battle?" There are great battles to be won today in spiritual and moral realms, but they will not be won until Christian leaders sound forth a call in which there is no note of uncertainty.

"He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment seat;

O be swift, my soul, to answer Him!

Be jubilant, my feet! Our God is marching on."

—ALDA R. TEACHOUT.

Programs for July

Circle

(For young people, 18-24)

Theme for the Year: *In Many Lands.*

July Topic: *Forward*

Worship Quotation: *Expect Great Things from God;*

Attempt Great Things for God.

—William Carey.

Senior Triangle Club

(For boys and girls, ages 15-17)

Theme For the Year: *World Highways*

July Topic: *Our Church*

Worship Quotation: *Expect Great Things from God;*

Attempt Great Things for God.

—William Carey.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Summer Quarter—1931: Choice of the *Trails of Discovery in World Friendship*, or *Do They Like Our Country?*

"IN MANY LANDS" is the theme for the Circle program for the year. We will begin our study with our own local group as we make plans for the year, and then include different groups in our homeland and visit all ten of our fields.

The Program Year Book presents several new features this year. Our Motive and our Pledge and a Circle Song, which may be used in the program from month to month, will add new interest to the Circle program. "My Purpose" and "My Record" suggest that the individual member make goals for the year and check them each month. "My Purpose" and "My Record" are found in the Program Year Book. The suggested books and references to WORLD CALL each month will supplement the program material.

The Program Packet contains, in addition to stories, dramatizations and help outline, the worship material for the year. The worship services have been built around the quotations of great missionary leaders. These services have been prepared by Miss Helen Nicholson, of Pasadena, California. They will add much to the inspiration and worship of the Circle program.

God and the Census is the home missions book for young people this year. Reference is made to this book throughout the first six months' program. It is a challenging book dealing with timely problems and questions on home missions.

The World Map, locating the work of the Disciples of Christ at home and abroad, will be invaluable during the study.

Order the program material in time for the July meeting and help to make this new year the best year of Circle work. This material will be available in May, and should be purchased in advance in order that the new officers may make all their plans and aims for the year.

The name of the leader and place of meeting should be placed in each book.

Do Not Forget

That June is the last month of the missionary year. Will you reach all aims by June 30?

All offerings are to be sent to the United Christian Missionary Society by June 30, if you would have them counted on your aim for this year.

THE theme for the missionary year beginning July, 1931, and extending until June, 1932, is "World Highways." The first program in July begins with "Our Church." We widen the circle from month to month and see our church at work in the community, in the nation and throughout the world.

The Program Year Book not only outlines the monthly meeting but it has several new features. As you plan for the new year you will want "My Purpose" and "My Record."

"My Purpose" and "My Record" suggest that each member of the Hi-Tri, with the help of the items suggested in "My Purpose," outline his own program of work and service for the year, and check his attainment each month on "My Record."

Each month, opposite the monthly program outline, we have carried facts which will help each Hi-Tri member to become familiar with the work of our church around the world. These facts are suitable for posters and for map presentation.

We have referred to books and selected articles from the 1930 and 1931 WORLD CALL, which will help in supplementing the monthly program material.

It has been suggested that the hymn, "My Country Is the World," will become the Hi-Tri hymn for the year. You will find the words to this hymn in the Program Year Book. Every member will want to memorize it. It has been suggested that this hymn be used to open the business session every month.

The Program Packet, in addition to the stories, dramatizations and helps for the monthly meeting, includes the worship outline. The worship material is built around the quotations of great missionaries.

The World Map, locating the centers where we have work on the home and foreign fields, will be invaluable for the Hi-Tri Club to use this year in its general study of World Highways.

Send in your order in time to have all the materials available for the July meetings. A letter will be coming to your Hi-Tri announcing all of these materials and giving the price list. You can't afford to miss a month of this excellent study.

WHAT next for the Intermediate Club? During the summer quarter we are suggesting that the Intermediate Triangle group select from *Trails of Discovery in World Friendship*, the unit of material which they have not used, and in which they would be most interested. We are listing the available *Trails of Discovery*:

Among American Indians
Along the Congo
Among American Negroes
From Japan to America
In the Philippine Islands
Among Mexican Friends
From Mountain to Bayou
With Comrades of India
In Latin America

If you have used all of these *Trails of Discovery*, we suggest that you write for the mimeographed material, "Do They Like Our Country?" It will sell for 25 cents.

This study is based on actual experiences that boys and girls from other countries and from other races have as they live in the United States.

The Intermediates will answer the question "Do They Like Our Country?" as from month to month they make a chart and list the pleasant and unpleasant experiences of our friends in this country.

We shall also attempt to discover ways in which we may be more helpful to and thoughtful of these boys and girls, and find ways of helping each one to be happy in this country.

Order the material in May, that you may have it ready for the July meeting.

You will wish to order the outline map of the World (28 x 50 inches) with centers located where Mission and Benevolent work is being done through the United Christian Missionary Society. This map sells for 25c and will be invaluable in connection with *Trails of Discovery in World Friendship*.

Closing the Year

As we plan for the new year, we must ever keep in mind that we are closing a year which we want to be the very best. Send your gifts to the United Christian Missionary Society before June 30, if you would have them counted on the year's report.

Goals to Be Attained

WE ARE facing a new year—a year of rich opportunity, new challenge and increased responsibility. What shall we, the members of our missionary organizations, do with this year?

We are conscious of our shortcomings and failures in the past months. We have fallen short of the goals we should have reached. We have neglected many tasks we should have done. But here is a new chance, a new opportunity; a new year is before us.

As we purpose to make this a better year than any previous year has been, let us contemplate the meaning and importance of goals. Can a repetition of past records constitute a *goal*? Can aims lower than actual performance in the past present a *goal*? A challenge is conveyed in the meaning of the word "goal" which implies an advance, progress, growth.

Every live organization should expect to have greater capabilities for service each year. Every live organization should be willing to set higher goals than in the past. "Not failure, but low aim is crime." We should not be afraid to hold high ideals, to have visions, to set high aims.

Membership: So long as there are women in our churches who are not enlisted in our missionary organizations, just so long must a persistent prayerful effort be made to win them. When a woman declares she is not interested in missions, we usually cease our efforts to make her a member of the missionary society. But this is the time to begin—not to quit! In our comprehensive, well-balanced missionary program around the world, there is some phase of work that will appeal to every man and woman who is a follower of Christ, and it is our responsibility to interest and enlist these people in service and support. Consider every unenlisted woman in the church a real live prospect. Now set for your society a high goal in membership and set to work to attain that goal.

Attendance: What about our meetings, those twelve days in the year which have in them such possibilities of inspiration and fellowship? Are you content with an attendance of one half or one third the membership? Do you seek to have visitors and prospective members present at each meeting? Set for yourselves a high aim in attendance, and then plan carefully to have every meeting worth while in all features of its program.

Reading: A society whose members read missionary literature has solved most of its problems. Not many people are interested in, or want to support a work about which they know little. Missions is not a static enterprise. It is a live, growing work with ever-changing opportunities and achievements. What you read last year will not nourish and develop you now. Set high aims in reading and then care for your members' needs in new books, in *WORLD CALL* and *King's Builders*.

Financial Aims: The needs of the missionary work steadily increase in proportion to its success. Each society should expect to enlarge its financial program if the membership develops a growing consciousness of the purpose of the organization. Do not resent or apologize for increased apportionments; welcome them as the answer to prayer; accept them in faith; work toward their fulfillment with diligence.

Set your goals! High goals that must be striven for! Not a repetition of what has been done, or an easily accomplished task for the year, but high aims taken in faith that you will grow up to them.

—ORA LEIGH SHEPHERD.

Devotional Study for Missionary Societies

JULY

Counting the Cost

Song.—"Jesus Calls Us," or "Holy Ghost With Light Divine."

Topic.—The Parable of the Uncompleted Tower and the Warring King.—Luke 14:25-33.

Even to the superficial hearer the parable utters its ringing challenge "Count the Cost." Jesus never belittled the difficulties of his service. He never dazzled the minds of his hearers with glowing promises of reward either here or hereafter while concealing the pain and the suffering and the sacrifice that are the necessary conditions of success.

No one should undertake his service without profound and prayerful consideration. "The wise tower builder

seeks first a very clear and accurate idea of the tower which he wants to build. He studies with the utmost care every detail of form, size and materials. Only after he has determined all these matters can he estimate the cost. No calculation is possible until he has decided whether the tower shall be of wood or of stone, whether it shall be fifty or one hundred feet high, whether it shall be round or square and many other facts."

So, too, if we are wise disciples, we will endeavor to form some adequate notion of the character which we wish to attain. We will study the words of Jesus. We will contemplate the perfect life. Can we build by the blue print of the Sermon on the Mount? Can we live by the law of love?

To be a true and worthy son of God, to reflect the image and spirit of Christ in human society, in short to be what a Christian ought to be always and

everywhere, is an enterprise indeed overwhelming. And he bids us carefully to count the cost before we begin, that we may not abandon the task in discouragement when it is partially done. He would have us count the cost "with reference to paying it." As an uncompleted tower is a target for scorn, so is an extinguished enthusiasm; and failure will give occasion for such taunts as are always flung at unfulfilled vows—"This man began, and was not able to finish."

The Parable of the Warring King is a similar story as it applies to aggressive Christian service. It is the picture of the magnitude of the Christian task, with its apparent disparity of forces. So much to do and so little with which to do it! Is it not a perfect description of the realities that confront us as individuals and as groups?

The problem, however, is not simply what we can accomplish unaided but what we can accomplish in alliance with the infinite power of God. The world's greatest victories have been those of the ten thousand over the twenty thousand. Hubbard says:

"Almost every page of history offers its illustration. What matter the odds, if we are working together with God, if we have his power added to our own? Set a stripling David against a giant of Gath and he slays him, 'for the battle is the Lord's.' Set a John Knox against the rulers of Scotland and England with the pope and bishop at their back, and he will come off conqueror—for 'the battle is the Lord's.'"

Never forget this item in the account, and there is no spiritual task too great to be undertaken.

Jesus suggests an alternative to this picture of struggle and victory, "Or else." Either we must give Jesus our undivided loyalty or surrender the soul's honor on terms dictated by the foe. It is well that with reference to paying it, we count the cost not only of his discipleship but of that other choice. "So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

Solo.—"Jesus, I My Cross Have Taken."

Prayer.—Our Father, equip us to finish our work. Thou hast put it into our hands. Thy promise for needed grace holds good. Inspire us for drudgery times. Help us to measure up to our opportunities. We thank thee for this day of promise and we thank thee for better tomorrows which we promise with thy help to endeavor to bring in. May we undertake big things as we keep company and partnership with thee all the way—may we always plan and work as thy children and for Christ's glory.

Prayer song.—"O Jesus, I Have Promised," or "My Faith Looks Up to Thee."

—LELA E. TAYLOR.

Echoes from Everywhere

Hopeful Signs In Mexico

I am very happy because a woman whom I have long remembered in prayer, the mother of one of our most promising secondary school pupils, has confessed Christ and been baptized. She has been working in rural normal schools and in the towns near which they are located as a nurse. She has seen the great need of religious influence and had come to wish to be one of us. I had spoken to her several years ago and she had not forgotten. This time she voluntarily placed herself under my instruction. Two other persons were baptized on Sunday and there were seven confessions besides hers.

Our Sunday school has raised over sixty pesos for construction and repair of chapels this quarter. This amount will be turned over to our new Council on Evangelism for helping the little congregations in our district. A new congregation at a little place called San Antonio in the State of Zacatecas is trying to build and more than one of our chapels is needing repairs. At a place called Estancia the new church is being finished, but the pastor loaned the money, hoping to get it back at harvest time, if there is a crop on certain ground that is being cultivated for the church.

ELMA C. IRELAN.

Aguascalientes, Mexico.

A Christmas Tree In July

One hot July Sunday in 1929 the Sunday school of the Morgan Park Christian Church, Chicago, had a Christmas tree and a Christmas program! Then after I had described a typical Christmas in India, the whole Sunday school filed past the tree laying down their gifts: first the little tots with their dolls (sixty of them), harps, toy motors, airplanes, balls and music boxes; then the young people and adults came with lovely Woolworth bar pins, necklaces, notebooks, pencils and red bandana handkerchiefs.

Christmas 1930 in Mungeli!

After a letter to the Morgan Park Sunday school was read expressing friendship and appreciation, the members of the Sunday school who had not missed more than six times during the year from any cause whatever, filed past receiving their gifts. As they came, class by class, what a picture the Junior Sunday school made with 75 per cent of their number in line. How proud the little girls were with their dolls! The mothers with their bar pins, the fathers with their notebooks and pencils, boys with their bandanas, and the girls with their necklaces were all happy.

Seven families were roundly cheered—because every member, father, mother and children, had received a reward for attendance!

What a fine gesture of friendship from one Sunday school to another across the seas!

FRANCIS WALLER GAMBOE.

Mungeli, India.

Reopening the Girls' School at Nantungchow

For some months we have been on the lookout for a place downtown in Nantungchow which we could rent for a period of time. We were unable to find anything at all adapted to our needs and, as the evangelistic department was very anxious to go ahead with its building program and only awaited the close of school to begin tearing down, we had to move into our Boys' School building or close. We moved and are now very beautifully settled in



The mother instinct in two races

Jean Marie Matson, daughter of Mr. and Mrs. L. M. Matson of Jamaica, with a playmate

the new plant. Miss Tih deserves an immense amount of credit for getting the building back; Mr. Chien and Mr. Chow for their work on checking property, etc; Mr. Garrett for time spent in supervising repairs. Broken windowpanes have not yet been replaced and more fence must be restored; otherwise the place is largely in a fair state of repair.

You will be interested to know the result of the move upon the students. We lost many little children, all but one of the pre-school grade and many first and second graders. We have gained in the fifth and sixth and we have twelve girls

in our first year middle school class. The latter are lovely girls, but we have not yet assimilated them. Our fifth and sixth grades are fine. So are the lower grades. Our middle school girls know neither us nor each other, so progress will have to be made there. That will be only a matter of a few weeks, however. Twelve of my little kindergartners of last year are in the school. A little above 20 per cent are from Christian homes.

LOIS ELY.

Nantungchow, China.

Economic Depression In Japan

Japan's economic depression continues and added to it is the aggravated rural situation because of this year's abundant rice crop with prices less than half what they were last year. The government tax has not yet been reduced and many farmers are refusing to pay because they cannot, and at the same time are asking why their labors should be thus rewarded. Some villages have closed their schools as there are no funds for teachers. More banks are closing, and industries are reducing production to an extent which makes an alarming number of unemployed. The combination of financial depression and unemployment is rapidly fertilizing the minds of the young intellectuals for the reception of radical Communism. Papers recount an increasing number of strikes in factories and schools. An attempt was recently made on the life of Premier Hamaguchi because it was felt that he was personally responsible for the present financial depression. He is recovering from the pistol wound, however, and has gained the sympathy of many of his former critics, and his political position has undoubtedly been strengthened by the incident.

In a religious way, with the Kingdom

Hidden Answers

1. When is Children's Day? What is its purpose?
2. When is the close of the missionary year?
3. What children are said to have the saddest faces of those anywhere in the world?
4. Who built a village in a jungle in India?
5. Who was Preston Taylor?
6. How much must the United Society raise in money before the end of the year in order not to increase its deficit?
7. How old is the Christian Endeavor Movement?
8. What was India's gift to China, and how will it be used?
9. Why a Christmas tree in July?
10. What church has recently been dedicated in South America?
11. How many new missionaries are being sent to fill vacancies?



Three Paraguayan "Lemmons"

Children of Mr. and Mrs. R. B. Lemmon, Asuncion, Paraguay

of God Movement about to begin the second year of the three-year campaign, the church leaders are settling down to business with systematic plans for reaching the people with literature, Bible study courses, meeting centers in the rural districts, releasing strong leaders for writing and evangelistic meetings. The indications are to depend less on a weekly church service for adequately applying the Christian truth to the life of Japan in her need. These are encouraging signs, but the churches are learning the seriousness of their tasks, and trying to grow Christians who will put all their living on a foundation of faith as over against custom.

IRA D. CREWDSON.

Fukushima, Japan.

Baptisms In Africa

Mr. and Mrs. W. H. Edwards of Bolenge, Africa, report a month's trip to Mbango and Longa where there were eighty baptisms, and that Dr. Barger had over forty baptisms in the Ngombe district.

Fruitful Work Among Students

It is the custom to bring a special speaker to Vigan during this part of the year to conduct a series of student meetings. Mr. Higdon is the secretary of the National Christian Council and the newly elected superintendent of the young people's work for the Church of Christ. He was invited to conduct student meetings this year. In years past the meetings have been out-of-doors, but with the church so well located it was chosen for the meeting place. From one hundred to one hundred and fifty students attended each evening and Mr. Higdon's messages were helpful and practical. Five young people confessed Christ. In the closing service on Sunday evening one young man was baptized. In the early morning Mr. Higdon led a series of devotional periods with the

theme "Prayer." About twenty students worshiped in this group.

MRS. W. H. FONGER.

Vigan, Philippine Islands.

From Babyhood To Youth

Mr. Unoura writes of the Easter season at the Japanese Christian Institute, Los Angeles, telling of the Sunrise service in which twenty-four of our Japanese young people met on Easter morning at the highest point back of Hollywood. Several young people also came from the Compton Sunday school. It has been reported that fourteen young people made their confession at some of the Easter services this year. Mr. Unoura says, "This means a great deal to me and the church because these young people have been connected with our church work for eight or ten years and have been known to me from babyhood up. They are the children of either our own church people or people who are very sympathetic with our work. Previous to this time three other boys made the confession and are ready for baptism. All of these young people will be baptized as soon as the new church building is completed. One of the mothers also desires to unite with our church and will be baptized with the others. The Easter offering from this church and Sunday school amounted to \$70.55 and the little Sunday school which is a mission of the Japanese church in Los Angeles sent also \$5 as an Easter offering, making a total of \$75.55."

Rajkumari, a Christmas Present

The very best Christmas present that came to the Mungeli Boarding hostel was little eighteen-months-old Rajkumari who came to us the day after Christmas. The girls have discarded their dolls to play with her, and already she has found a place in the hearts of all. She came to us because her two older sisters are here and because she could not stay any longer with her father and mother who are lepers in the leper asylum at Pendridih. Rajkumari is not a leper, and we trust that she may never become one. Her Christian parents are sorry to be separated from her, but glad she can have a home in our Mungeli Boarding School.

VEDA B. HARRAH.

Mungeli, India.

Work Growing At San Bernardino

Mr. Shiznoka, pastor of our work at San Bernardino, in writing of the work out there tells us of six who were baptized in the name of Christ at Easter time. He goes on to say that more desire to be baptized. At present there are sixty young people attending the Sunday school, and a large number of

In Memoriam

Mrs. Cora Calkins, December 29, 1930, Corridon, Missouri.

Mrs. A. C. Downing, October 1, 1930, Portland, Oregon. Widow of A. C. Downing, formerly pastor of Spokane, Washington, and for many years connected with the Mexican Christian Institute, Kansas City, Missouri.

Mrs. R. P. Mennard, June 9, 1930, Macon, Georgia. Faithful in every good work.

Mrs. Laura Woodward, February 23, 1931, Halsey, Oregon. Formerly of Walla Walla, Washington, and active in Christian service. Age 79.

Miss Sue Sublette, March 9, 1931, Lexington, Kentucky. First state secretary of the Woman's Missionary Work in Kentucky and devoted friend of all missionary work. Member of Central Christian Church. Age 86.

these are planning to be baptized during the coming year. Our mission house there is crowded. They are using the kitchen, parlor and porch as Sunday school rooms as well as the rooms which have previously been prepared and set aside for that purpose. A number of Japanese people are coming in from the county towns such as Rialto and Upland. On the 5th of March the Japanese Church observed the Japanese Doll Festival Day and Japanese girls from all over San Bernardino Valley attended, many of them dressing in costume. There were approximately 100 people in attendance at this festival. This church



Rice as it is grown in India

Katherine May, Thomas and Donald, children of Mr. and Mrs. Ray E. Rice, Damoh, India

has also planned a mothers' and daughters' meeting on Mother's Day. Mr. Shizuoka writes that he also visited the Japanese county jail and the hospitals.

MARY CAMPBELL.

The Joys Of Service

The women of the church have done a good work the past year. They alone sold 2,000 books and of these 750 have been Bible portions. The people are wanting to know the Word as never before. Much of the work of teaching the non-Christian women has been done by the ten Bible women I have, but we are trying to interest others also, that they may realize that it is the task of everyone in the church. Recently we have had twelve volunteer workers and others are ready. They give of their time freely to witness for Him.

We take these volunteers out into a village. The road is dusty and here we must wade across a little river before we enter the village. Here are two women sitting in the courtyard grinding at a little hand mill. They are very friendly and soon a number of women have gathered for word has gone throughout the neighborhood that the Miss Sahib has come and will sing for them. In the whole group there is just one woman who can read and she wants to buy a book. We show her a storybook with pictures. "No," she says, "I don't want that. I want one with the good words in like you have just told us." And she buys a Gospel.

After one such afternoon in a village a volunteer worker said, "Oh, if I did not have my baby at home I could stay all night here—the people listen so well." Another woman said, "Miss Sahib, give me a book that will teach me how to do this work. I never did it before but I want to learn."

ETHEL SHREVE.

Bilaspur, India.

Brahman Contributes To Chapel

Mekh Ram, the Brahman malguzar of Jamunia, called on me one Sunday evening.

"Christians are an enigma to me," he said. On being asked what he meant he replied, "Christian nations have dominated the world, and it is a Christian nation which is sapping India's life-blood"—he is a Swaragist, you see—"but those who are serving this country and are infusing a new blood in India by their philanthropic work are also Christians. And here you are in Barela, very few Christians indeed, but it is difficult to estimate the good you people are doing here. And I have often wondered whether or not it is the matchless life of your *guru* that is your inspiration." I nodded and was about to say a few words when he started again: "You are building a chapel and a community house here in Barela, are you? It is indeed wonderful the way you have raised money for such a project." And



An armful of babies, Buena Stober,
Lotumbe, Africa

putting his hand in his pocket he drew out fifty rupees and said: "I am in very poor circumstances these days but I cannot refrain from sharing in your noble effort. Accept this humble gift for your chapel and community house and rest assured that I shall take an active part in the future." I was speechless, but I shook hands with him and thanked him for the gift.

G. H. SINGH.

Barela, Jubbulpore, India.

World's Day of Prayer In China

The Christian women of our church in Wuhu joined with the Christian women of the world in observing the World's

Day of Prayer on February 20. We met from 2 to 4 p.m., and there were twenty of our Christian women present. This number would have been larger but for the unusually deep snow and very great difficulty in getting through the streets due to the weather. I led the meeting, but they practically all took part. This year the National Christian Council for the first time translated and printed the program in Chinese, thus rendering a great service, as always before I had to translate it myself for our use here. But this year no English copy of the program came. There was real inspiration and a deep feeling of unity and fellowship with the Christian women of all races and churches as during the hours of the day we all in many countries and using many different languages lifted our hearts and voices in common prayer and praise.

CAMMIE GRAY.

Wuhu, China.

Indian Playlet Popular

In the program material for the last half of the missionary year sent out by the United Society, was a playlet entitled "These Be of India's Household." Eight women of our Hillside Avenue Missionary Society presented this at our own meeting in January and our women thought it very impressive. We were then asked to present it at the South Central District Convention, which was held at the West Side Christian Church, this city, a few weeks later. Immediately after the convention we received an invitation to put on the play at the regular meeting of the Eldorado, Kansas, society, then we presented it at the Hayesville Missionary Society, which organization has just recently been formed. This is a rural society, Hayesville being a community center about ten miles south of Wichita. The play was also given for the combined Senior-Intermediate Endeavor Societies.

MRS. HERBERT SMITH.

Wichita, Kansas.



"These Be of
India's
Household"
Hillside Avenue
Missionary Society,
Wichita, Kansas

Station UCMS Broadcasting

MRS. A. E. STRANG, a member of the executive committee of the United Society, has been projecting her missionary enthusiasm into other circles with increasing recognition. She recently was invited by the Reformed Church in the United States, to give her interpretation of the North American Home Missions Congress, which was held in Washington, D. C., in December, before a meeting in Cleveland. She was also one of four women to speak at the Law Enforcement meeting in Cleveland in April, her topic being "Patriotism."

A May Day Breakfast at seven o'clock has become an institution for the Girls' Club of the United Society. For two years an appetizing breakfast has been served by the women of Downey Avenue Christian Church. The tables were beautifully decorated with violets and miniature Maypoles, and a real Maypole dance and "skit" provided the entertainment. Mrs. Effie L. Cunningham, "Mother" of the Girls' Club, Pastor Bert Johnson, Mrs. Johnson and Mrs. John H. Booth, were honor guests.

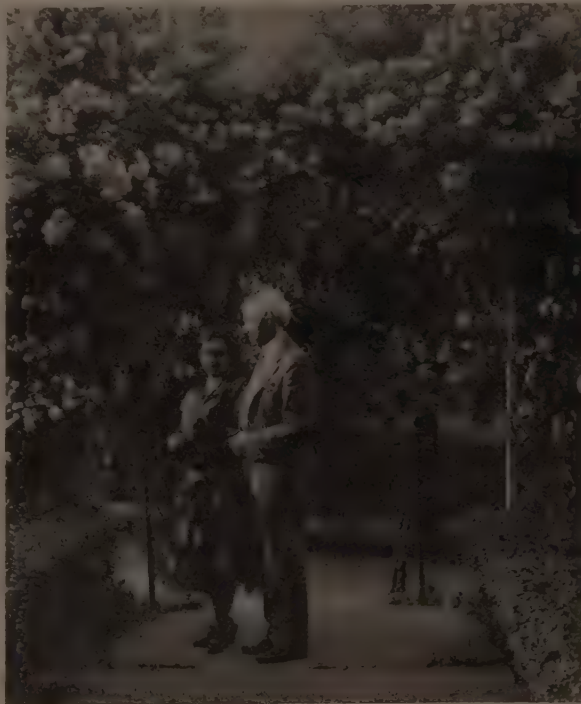
After eleven years' service as matron of the Emily E. Flinn Home, Marion, Indiana, Mrs. E. C. Caffee closed her work April 30, and she and Mr. Caffee will enter the Florida Christian Home, Jacksonville, in June as guests of the church. Mrs. L. E. Brown, formerly of Indiana, now of Pasadena, California, will arrive in Marion, May 12, to succeed Mrs. Caffee as matron. In the meantime Miss Elizabeth Jameson of the benevolence department of the United Society is in charge of the Home and is directing the work of renovation, painting, papering, etc., which work will probably be completed by the time of Mrs. Brown's arrival.

Mrs. Alice Scott, of Wichita, Kansas, has accepted a call from the Board of Supervisors of the Child Saving Institute, Omaha, to become superintendent of the Institute, and will take up her new duties there May 15. Mrs. Howard Saxton has been serving as superintendent *pro tem* since the retirement of Mrs. A. A. McGraw some months ago.

F. M. Rogers, while on a field trip in the West, had to change his schedule on account of the serious condition of

Mrs. Rogers, caused by an infected finger. He reports her better after an operation May 5.

The Interdenominational Coaching Institute in Missionary Education held at Indianapolis, May 4-6, marked satisfying advance in its second annual session. Besides the nine faculty members and twelve local committee members, there were 97 enrollments, 49 of these for the entire three-day period. Thirteen denominations and six states were represented. The Disciples of Christ totaled



Mr. and Mrs. Caffee under the rose arbor at the Emily E. Flinn Home for the Aged at Marion, Indiana

nearly one-fourth of the entire enrollment. Five members of the field staff of the missionary organizations department and one of the religious education department were enrolled, besides a large per cent of the headquarters' staff of the three departments in the division. The work presented was timely and of a high order. Representatives of our field staff from Texas and Kansas were interested in the possibilities of a similar coaching institute for their areas. Action was taken at the institute requesting an official relationship with the Missionary Education Movement similar to that existing with the four ten-day conferences held at Blue Ridge, Asilomar, Seabeck and Silver Bay.

The many friends of H. B. Holloway will regret to learn that Mrs. Holloway was suddenly stricken on Saturday morning, May 2, and continues quite ill, although slightly improved in the last few days.

Curtis Plopper, son of Mr. and Mrs. C. W. Plopper, a senior at Shortridge High School, Indianapolis, won first place in the state of Indiana in the International Oratorical Contest sponsored by certain newspapers and the Bar Association, the subject being "The Federal Constitution" and related subjects.

There were 177 schools and over 2,000 contestants represented in the local high schools, congressional districts, zones and state tryouts. Curtis goes to Springfield, Massachusetts, for the regional contest and if successful there will go to Washington for the finals.

Missionaries and board representatives to be on the faculties of summer schools and conferences and otherwise represent the United Christian Missionary Society are as follows:

Blue Ridge, N. C., July 29-Aug. 7—Donald A. McGavran, who will teach young people and adults studying the foreign text "The Rural Billion"; Mrs. C. N. Downey, secretary of the Territorial Committee, will attend; Dr. Alva W. Taylor of Vanderbilt University and Dr. Kirby Page will conduct forums on racial, industrial and peace problems.

Silver Bay, Lake George, New York, June 26-July 6—Miss Grace McGavran in laboratory seminar for workers with children; Prof. John Clark Archer, Yale University, in course on "Comparative Religions."

Seabeck, Washington, July 20-31, Hugh Williams, our missionary to Argentina, will teach "The Rural Billion."

Mrs. George W. Muckley, who is spending some time with her son Bayard in Hong Kong, China, writes of a visit to Macao where she hunted up the grave of Robert Morrison, the first Protestant missionary to China, and placed some flowers upon it.

A recent visitor to headquarters was Leslie B. Moss, secretary of the Committee of Reference and Counsel of the Foreign Missions Conference, who attended the Executive Committee meeting on May 12 and the ordination service for our outgoing missionaries that evening.

What, Where, When and How

Missionary Courses for Young People's Summer Conferences

FOUR missionary courses are offered in the Young People's Summer Conferences of the Disciples of Christ.

For the High School Conferences there is taught, usually by the foreign or home missionary in attendance on the Conference, the general orientation course—"The Program of the Church."

This is a course in appreciation and personal enrichment. The student through this course comes to understand something of the scope of the world program in general and the program of his own brotherhood in particular. It purposes to tie the loyalty of the student to a definite world service program through recognized missionary agencies. It is presented, not as an outside extra-church activity thrust down upon the church, but as an extension of the life of the church, the motivation for which should come from within the church.

The course is planned in such a way that the development of the lessons bring to the consciousness of the students the great march of the church across the ages, and of their own responsibility in speeding the work of Jesus Christ through the agency of the church and its program.

Practical suggestions—

In the Older Young People's Conferences and in whatever Mixed Conferences provide ten or twelve periods of class work during the week, there are three elective missionary courses which may be offered:

- No. 106 Training Youth for World Friendship. (Missionary Materials and Methods.)
- No. 308 The Church Advancing in All the World. (World Missions.)
- No. 309 Meeting the Challenge of the Homeland. (Home Missions.)

Training Youth for World Friendship

This course is most helpful in pointing out to young men and young women the most attractive books and materials, as well as the best methods for putting world friendship in its proper place in all programs for young people in the local church. This means discussion groups, Christian Endeavor, Circles, Triangles, recreation, etc. And it means young men as well as young women. Members of the church boards of the future need this new outlook on the world implications in church membership. State and national field workers in religious education and missionary organizations can best be prepared to teach this course, although some local church leaders of experience may easily qualify. All teachers must submit evidence of ability to teach the course, as well as a course plan indicating intended methods of development.

The course is modified somewhat to meet the needs of young people, less emphasis being given to work with children than planned for the general course for adult

leaders, and still less attention to materials and methods for adults.

The text: "Training for World Friendship" is a new book on Missionary Education by Miss Ina C. Brown. Miss Brown has had wide experience in young people's work and approaches this subject from an educational viewpoint which makes the book particularly useful wherever young people's work is being conducted on a sound religious basis. It is written primarily for workers with young people. The book is particularly strong in its motivation of the missionary task of the church for the thinking of those who must have an incentive expressed in modern terms for sharing in that task.

The Church Advancing in All the World (World Missions)

It has been only since February 1930 that the International Council of Religious Education approved content courses in mission study as electives (general) in the Standard Leadership Training Course. Two were approved: World Missions as No. 308; and Home Missions as No. 309. There is no "set" text for either course. Each year the young people's mission study book, with the collateral reading prescribed may be approved if taught by an accredited teacher who has submitted the required course plans.

Course 308—World Missions

"A study of some field or phase of missionary activity as a basis for a clearer understanding of some of the problems involved outside the United States in the extension of the Kingdom of God in other lands, and as a basis for the development of those attitudes on the part of Christian folk which will be of the greatest value in this extension."

For the summer of 1931 the text approved is "The Rural Billion" by Charles M. McConnel based on the foreign missions theme—"Christianity and the Rural Life of the World." The reason for all Protestant communions turning attention to the needs of the rural section of the world's population for a gospel of abundant life is as follows:

"The International Missionary Council met in Jerusalem from March 24 to April 8, 1928. Out of it nothing greater has come than the new understanding of and emphasis on rural missions. In ringing words the conference called the churches to their task: 'Specific attention to rural needs by missions and churches is necessary, in part because of the number of people involved—nearly a billion of them—and the great issues of civilization at stake, but also because the rural people live apart from the centers of wealth and population, their occupations differ in many respects from those of industrial and urban places, and many aspects of their institutional and group life have no counterpart in the city.'"

For the leaders' research, see Volume VI of the Complete Jerusalem Report—"The Christian Mission in Relation to Rural Problems." A brief summary will be found on pp. 55-63 of the "Messages and Recommendations" (pamphlet 25 cents).

For the class member, the following objectives should have power to stimulate Christian character development: (1) To discover conditions in which the "rural half" of the world lives; (2) To discover what efforts are being made by secular agencies, and by the church to improve conditions and enrich rural life, and to evaluate their comparative worth for all of life; (3) To appreciate their contributions to civilization and progress and to discover what may hinder a larger contribution; (4) To find what part "my" church, and "I, myself" through my church, can take to bring abundant life through Christ Jesus to rural peoples. This course will probably be taught by the foreign missionary at any given conference.

Meeting the Challenge of the Homeland

This course is to be administered in such a way that standard leadership training credit can be given for the general elective Unit No. 309, Home Missions.

The course as outlined in the syllabus is primarily to meet the needs, interests and problems of young people. It will focus their attention on actual problems which must be met and solved, in their own lives and in their local churches.

God and the Census by Robert N. McLean is a new book on the home mission enterprise. It is written for young people. Many of the personal narratives of the text show the varied character of the home-mission task, and relate youth in a very definite way to a commitment to the idealism of Jesus in personal attitudes and relationships of the immediate responsibility in home, school, church and community.

The book is particularly interesting in its approach to the pioneer task of missions in the effort to have "God Counted" in the life and experiences of men. The book is rich in stories of daring men and women who have been pioneers of the gospel in every part of the United States and in new and difficult areas of our national life today. It is evident in reading and studying the text that the missionary problems were not all solved yesterday. Today there are frontiers of social life across which modern home missions must carry its message and influence.

This course will be taught by a home missionary, a pastor or other state or local leader who has had practical experience in "applied" home missions.

Encourage interest in the four world friendship courses described. The director will be glad to arrange any of them if assured of a full class enrollment.



Colegiales Christian Church, Buenos Aires

A Dream of Years Realized

New Church Dedicated in Buenos Aires, Argentina

By J. D. Montgomery

ON MARCH 15 the new church building of the Disciples of Christ in Buenos Aires was dedicated. It is not a large church but is well planned and neatly finished. It will serve for many years as a house of worship for the immediate community as well as adding strength to the whole constituency of the Evangelical churches of the city.

The work in the Colegiales section of Buenos Aires has been carried on since 1912 and at present there is a faithful and earnest congregation of Christians, which will be greatly strengthened and encouraged by having an adequate place of worship.

The church has a beautiful auditorium which will seat about 250 people. Back of the auditorium is an assembly hall

which will seat 100 and which is connected with the auditorium by folding doors. Over the assembly hall are living quarters for the pastor and his family.

The dedication service was an impressive one and was attended by a large

crowd of friends and sympathizers. The service was directed by the president of the Church Council of the Disciples of Christ in Argentina, Sr. Feliciano A. Sarli. The sermon was preached by the pastor of the church, Sr. Silvio Azzati, and J. D. Montgomery led the ceremony of dedication.

Sr. Sarli, president of the Church Council, commented on the cooperation of the congregation for its part in equipping the church with good and adequate benches and an organ, making mention of the art-glass window which was donated by one family of the church. Warm words of appreciation were expressed for the Jubilee gift from the Woman's Missionary Society of Pennsylvania which made possible the building of the church. Mention was also made of a gift from the women of University Church, Des Moines, Iowa, in providing the pulpit furniture. Among other small gifts mentioned was that from the women of Cramer Street Church, Buenos Aires.

It is a source of satisfaction to the group of Disciples in Buenos Aires to have this adequate and efficient home of worship which is a forward step in the on-going of His Kingdom in this great city.



Interior of Colegiales Church

Jubilee Convention of Christian Young People

THE Christian Endeavorers of North America will meet in a great youth convention at San Francisco, California, July 11 to 16. International Christian Endeavor conventions are held every two years, with a registered strength of from 10,000 to 16,000 delegates. The 1931 convention at San Francisco is unique among them all, for it marks the Fiftieth Anniversary of the founding of the first Christian Endeavor Society, by Dr. and Mrs. Francis E. Clark, in Portland, Maine. The half-century of activity in this youth movement has witnessed the growth from one society with 50 members to 80,000 societies with more than 4,000,000 members. Simultaneously, youth has come to be a trained force for Christian service, by means of the aims, training, and organized program of the young people's society.

All interested persons are eligible as convention delegates. There is no limitation to the number that may register from a single city or church. Fee \$3.00. Several youth organizations other than Christian Endeavor will be officially represented in the Jubilee Convention.

Making the Best of Things

OUR work is going along nicely now and we have much to be thankful for. Since last May we have had to live out here without a motor and without a doctor except when we go after him, and this is somewhat of a handicap. We both had malaria last fall. We are handicapped in our work by lack of a car, for oxcarts do go so slowly. But we know the condition of things at home makes it difficult for everyone, so we shall do our work as best we can and all that we can and be happy.

Last year the Kotmi village was one of the most difficult villages we had to deal with. More superstition, belief in evil spirits, more lies floating around against us and our work, were to be found in Kotmi than anywhere else. At a time of flu epidemic they refused to take our medicine when we would give it to them and go with our own hands to serve. But the headman of the village died about four months ago and his boy became the headman. Because of our financial help to him at the time of his father's death when others would not help him, the whole village has become friendly with us to a certain extent, and now we are able to give them medicine and they visit with us more. We have one of our evangelists going over to this village teaching the young man now along with about ten others.

H. M. REYNOLDS.

Kotmi, India.

Conservation...

Our people should consider that when their business is placed with this house they will secure the finest material and will have a share in building up their own institution.

This is a brotherhood enterprise. It came from the thought of the brotherhood, having been approved by three successive National Conventions.

Following this call, Mr. R. A. Long made a gift of \$404,307.95 for the founding of the institution. He answered this appeal just as he has answered other great claims of the brotherhood.

The affairs of the institution are administered by a board of thirteen trustees. Part of the earnings are used for expanding the plant for wider service, and the balance is distributed among other brotherhood interests.

Every order that is sent here adds that much to the volume of business, enabling the house to extend its facilities and to increase its appropriations for other brotherhood causes.

The greater number of our churches and Sunday schools want the brotherhood work to increase. Would it not be logical for all these to place all their business with this house?

Distributions to other agencies of the brotherhood amount to \$143,940.00.

CHRISTIAN BOARD OF
PUBLICATION

St. Louis

Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in May

Theme: A New World

Aim: To help the group to realize that the new world which Christ proclaims for us can come only as we obey the Great Commission; and that personal responsibility falls on all to carry or send its message to the uttermost parts of the earth.

Call to worship:

The law of Jehovah is perfect, restoring the soul:

The testimony of Jehovah is sure, making wise the simple.

The precepts of Jehovah are right, rejoicing the heart.

The commandment of Jehovah is pure, enlightening the eyes.

The fear of Jehovah is clean, enduring forever:

The ordinances of Jehovah are true, and righteous altogether.

Hymn: "O Zion, Haste" or "Jesus Saves."

Scripture: "Wherefore if any man is in Christ he is a new creature: the old things are passed away; behold they are become new."

"And he that sitteth on the throne said, Behold I make all things new."

"Go you therefore and teach all nations."

Prayer: That the hearts of all Christian people may be so deeply touched by Christ's command and human need, that they shall not fail to do their share in giving his message to those who know it not; that unbelieving hearts may be won by Jesus' love and redeeming grace; that all human efforts to this end may be empowered of God.

Remarks: When Jesus gave his commission to go into all the world and tell the story of his love, he ordained that it was by man's effort, aided by the Spirit, that the Good News is to be carried to every living soul. He opened a vision of the new world which is to be when all men know the true God and allow their characters to become re-formed in his image. An executive of Home Missions work recently said that in his judgment the only escape for America from her legion of troubles, lies in the transformation of character of the American people. When this Christian ideal comes to pass, our national life will have "become new." So is it all over the world. Personal character changed to mirror God's life does and will produce untold results. Tell the story in the Missionary Illustrations for June 14 about the Clan.

Hymn: "Lead On, O King Eternal."

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J. H. WOOD, President

Canton

Missouri

Disciple Headquarters at Lake Chautauqua, New York

LAKE Chautauqua is one of the beauty spots of New York State. It is bordered by native trees and surrounded by summer houses and towns.

Chautauqua assembly grounds comprise some 600 acres and during the months of July and August have a population of about eight thousand people.

All Evangelical churches have "headquarters" buildings for fraternal gatherings of their own people, which also care for their missionaries. Among these church houses our Disciple Headquarters stands out in distinctive beauty.

Disciple Headquarters was founded by Mother Graybiel, the mother of our beloved Mary Graybiel. The present commodious building and its equipment have been made possible by generous gifts.



— Waiting —

“FOR GOD SO LOVED THE WORLD—”

Children's Day

June 7

Your Christian expression of love to the world through a generous Children's Day offering for World Missions.

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE*

June 7, 1931: Jesus Crucified

Jesus in his death bore supreme suffering, because of which his true children sometimes endure more than seems humanly possible.

Lighted Face was an Indian Christian whose consecrated service won a group of earnest young men as converts. One of his chief opposers was a lad of some eighteen years who was notably bad in many crude ways. He came to open-air meetings and public Bible readings and broke them up. One afternoon when he appeared, the word was whispered about, “That boy is here.” The Christians prayed and the message won his heart.

Following his baptism the village began to persecute him. His conduct was so changed that the people despaired of moving him and tried unusually cruel ways upon him. After some months he gave in on some minor point and the Hindus boasted their victory.

The boy became seriously ill of fever. His relatives took possession of him, forbidding the Christians to come near, saying, “He is ours now. His heart is ours. You will see no more of him.” The Christians knew that great pressure was being brought to bear upon him and that he needed their help; yet they could not go to him. Days passed and word came that he had yielded to his people and that he would die a true Hindu. Soon he died and there was no word that God had conquered; it seemed that heathenism had regained its hold.

But that same evening the Hindus went to the Christians saying, “Take away his body. Bury it with your Christian rites. We could do nothing with him. He belongs to your God and to you.” They admitted they had struggled with him up to the last. Weak, dying,

he had resisted them with power. Because he had given in at first, they had thought him defeated. They found to their confusion, that they had entered lists with God. The Christians carried their brother forth and buried him with singing.

June 14: The Resurrection and Ascension

Knowledge of Christ's death, resurrection, and ascension have worked marvelous results in the lives of his followers.

In India there is a group of people called “The Clan,” who are so powerful and bold in their influence that the Superintendent of Police called them “a set of daredevils.” Their opposition to the Christian religion is great; so that when one of their number, a lad of eighteen, determined to become a follower of the new life, he at first kept still about it. He did not mind the fact that his wealthy father would disinherit him, but he hesitated because he knew that it would bring great grief upon his family, and also because, being human, he feared the terrible beating which would be inflicted upon him. Soon, however, he confessed Christ in his home and was forced to escape. Fleeing to the missionary home, he was followed by relatives who brought every art of persuasion to bear upon him. With especial skill they depicted his mother's sufferings until even the Christian onlookers were moved. From his family's point of view, he was irretrievably lost. He broke caste and took his stand as an out-and-out Christian in such a way that they felt their Clan had been humbled to the dust. “He has fallen into the pit, and we with him. O blind god, blind god!” they cried. But he was unmoved by their entreaties.

Soon after he died, and his going seemed a knell to the Christians' hopes for that Clan, because nothing so daunts an inquirer in India as the death of a new convert. “Join the Way and die,” they say, ignoring the fact that those who do not join occasionally die. Death is to them the sign of God's frown.

But it proved to be a Christian victory. One of the Christians wrote thus: “He died here. The heathen crowded the street, looking in, and we sang as he died, so that all should hear, ‘Victory to Jesus' name, Victory to Jesus.’ He had no fear. It was all victory, and peace. Many saw it and wondered. ‘We do not die so,’ they said; and with great astonishment they watched us as they listened.”

The influence of that victorious death still works in the town. It is an argument none can deny for the truth of our holy religions and the keeping power of God. From that day the town of the Clan has never been for long without a seeker after truth.

June 21: The Sin of Causing Others to Stumble

Like other countries, Egypt is experiencing many evil wiles in the attempted furtherance of the liquor and drug business.

A missionary tells of riding in a crowded third-class carriage from Alexandria to Cairo. When the train stopped at a certain town, an elderly peasant woman burst through the crowd, and lunged into a section occupied by a young man and his sister. They courteously made room and assisted her in becoming settled as she explained that her foot was bruised in the scramble. She seemed grateful and offered to recite free for the young man a charm which she said had great power. As she intoned her weird chant, the man suggested laughingly that she “bless” his sister also. The girl became so embarrassed that the missionary forced the old woman to desist. In anger she demanded why, and was told that her words and actions were evil, whereupon she quieted down.

Soon she drew from her basket curious samples of snuff which she tried to sell to the students without success. Next she looked craftily around and produced a small paper of powder which she urged upon the young man, telling him that if he would only try this particular kind of snuff he would never be content without it.

*Due to the illness of Miss Eberle, these illustrations have been adapted from the missionary illustrations of the United Presbyterian Board.

Receipts for Ten Months Ending April 30, 1931

United Christian Missionary Society Receipts of Year 1930-31

From Churches and Individuals

| | General Fund | Increase | Special Funds | Increase |
|------------------------------|--------------|-------------|---------------|--------------|
| Churches | \$241,201.37 | \$ 6,086.18 | \$ 7,678.08 | \$ 2,135.51* |
| Sunday Schools | 224,893.30 | 10,560.06 | 3,172.99 | 446.07 |
| Christian Endeavor Societies | 5,351.94 | 699.02* | | |
| Missionary Organizations | 392,539.98 | 7,126.35 | 741.82 | 1,800.55* |
| Individuals | 36,418.30 | 10,846.21 | 20,897.99 | 22,384.73* |
| | \$900,404.89 | \$33,919.78 | \$32,490.88 | \$25,874.72* |

From Miscellaneous Sources

| | | | | |
|--|--------------|-------------|-------------|--------------|
| Bequests | \$ 20,983.14 | \$16,355.78 | \$10,614.28 | \$ 1,898.98 |
| Interest (U. C. M. S.) | 64,335.91 | 3,351.80* | 2,617.72 | 537.16 |
| Interest (Old Societies) | 28,735.94 | 3,156.68* | | |
| Receipts from Old Societies | 51,100.36 | 2,390.92 | 17,159.49 | 21,043.76* |
| Home Missionary Institutions | 59,881.18 | 5,732.91* | | 31.00* |
| Benevolent Institutions | 67,196.23 | 11,287.20* | 4,444.48 | 2,459.73 |
| Foreign Field Receipts | 200,117.46 | 11,905.00 | | |
| Annunities | | | 38,960.73 | 1,906.90* |
| World CALL Subscriptions and Advertising | 41,266.30 | 5,792.34* | | |
| King's Builders | 2,892.03 | 565.62* | | |
| Literature | 31,683.17 | 6,694.64* | | |
| Miscellaneous | 33,221.85 | 6,629.05 | 10,283.83 | 6,749.35 |
| | \$601,413.57 | \$ 699.56 | \$84,080.53 | \$11,336.44* |

Board of Education

| | | |
|--------------------|--------------|--------------|
| Churches | \$ 47,617.39 | \$10,733.41* |
| Endowment Crusades | 676.86 | 1,207.43* |
| | \$48,294.25 | \$11,940.84* |

*Decrease.

Missionary Register

Missionaries Arriving On Furlough

Miss Hattie Mitchell, Africa; San Francisco, late May or early June.
Dr. and Mrs. Wm. E. Davis, leaving Africa in July.
Dr. and Mrs. Roland A. Slater, leaving China in July.
Miss Bertha Clawson, Yokohama, July 16, S. S. Tatsuta Maru, N. Y. K. Line; to reach San Francisco, July 29.
F. J. Huegel, Mexico, April.

Missionaries Going to the Field

Dr. Hope H. Nicholson, India; Montreal, July 10, S. S. Minnedosa, Canadian Pacific Line.
Mr. and Mrs. P. D. Snipes, Africa; New York, July 17, S. S. Pennland, Red Star Line.
Miss Sylvia Siegfried, Philippine Islands; San Francisco, July 31, S. S. President Pierce, Dollar Line.
Miss Jessie M. Trout, Japan, September 12, Vancouver, S. S. Empress of Canada, Canadian Pacific Line.

New Missionaries

Dr. and Mrs. Donald Baker, Africa; Dr. and Mrs. George W. Horton, Africa; Miss Vesta McCune, Africa; Miss Edna Poole, Africa; all sailing from New York, July 17, S. S. Pennland, Red Star Line.
Miss Ina Lee Foster, Buenos Aires, Argentina; New York, July 24, S. S. Western World, Munson Line.

Change of Field

Dr. and Mrs. R. F. Brady, from Philippine Islands to China, March, 1931.

As he seemed about to yield, a man nearby who had been watching her for some time, seized the paper and curtly told her to be quiet. As she blustered and was defended by other peasants, he told them that she was a decoy, that it was cocaine he had taken from her. His threats to call the police if she did not behave, were effective; and when the train reached Cairo, she disappeared in the crowd with alacrity, despite her "bruised" foot.

It is said that many addicts of the drug evil today are young lads of school age. Doubtless deceitful means are employed to ensnare them.

"Woe to that man through whom the occasion (of stumbling) cometh!"

June 28: Jesus, the World's Savior: Suffering and Sovereignty

Bishop Patteson, an English missionary to the South Sea Islands in the nineteenth century, is one of the martyrs whose life was taken in the service of the Master.

The English sea captains were carrying on an evil practice of enticing natives of the Islands onto their boats under false pretenses, and then forcibly carrying them off to Fiji and Queensland where they were driven to labor.

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The natives called these vessels "snatch-snatch" and "kill-kill" ships. Sometimes, to win the confidence of the natives, the captains, before committing some vicious treachery, would say they had come from the Bishop. The natives suffered greatly at their hands and attempted reprisal in various ways. Bishop Patteson did all in his power to have the sinful practice stopped but without success; but of course the natives did not understand this.

One day in September, 1871, the Bishop approached the island of Nu-Kapu for a visit. He landed and disappeared from sight. Some of his crew remained nearby in boats. Suddenly in a native canoe a man stood up and calling out, "Have you anything like this?" began shooting yard-long arrows. Others joined him until three out of four were wounded. They withdrew to the ship but the Bishop did not appear.

The crew set out again toward the shore only to meet a canoe, set adrift, in which the Bishop's body lay. He had been killed by a blow on the skull with a club, and bore four other wounds also. On his breast was a branch of palm leaf with five knots tied in it. "It was all unconsciously that his murderers had adopted for him the emblem of Christian victory: but it was not difficult to discover the meaning which they had themselves attached to their symbol. Five men had been lately stolen from Nu-Kapu, and the untutored savages had taken vengeance upon the first white man who fell into their hands; probably with the full belief . . . that he was accessory to the wrong. . . ."—W. P. WALSH.

"Mission Home," an interdenominational home for missionaries, Winona Lake, Indiana, is open to receive adult missionary guests during the Chautauqua and Bible Conference Season—July and August, 1931.

There will be no charge for rooms. Charlotte E. Vickers, 238 S. Oak Park Avenue, Oak Park, Ill.

The Last Page

THE end of the missionary year suddenly loomed ahead of us as we were gambling around the fields in May without a care in the world (apparently), and back we marched soberly to our desk to wrestle with the merciless limitations of space. It is always at the close of the year that everybody who knows anything about something has to say something about it—which leaves us philosophizing about many things. Our sad eyes fell in sympathy on the story of the fire department in a small resort town which turned out in response to a fire call. While they were rushing their handcart through the village street, a citizen rushed up and cried, "Chief, another fire has started out at the other end of town."

"Can't help it," the chief yelled back, "we've got our hands full. They'll have to keep the other fire going until we get through here."

Not that we are anticipating all other problems being solved before we get around to them with our microscope in the July issue, but we are agonizing over the inadequacy with which those in hand have been dealt. Before these "clear, lucid financial statements" of our various boards which always swoop down upon us around the close of the year, we feel much like our friend Andy, checking off eight million, nine million, ten million. . . . As far as we are able to make out, in plain English the financial situation of the United Society can be summed up about thus: It won't do to give just as much as we gave last year in May and June. In order not to increase the deficit, we must give that much and \$97,000 more. Or, as the Queen told Alice in our favorite fairy tale, "In this country it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run twice as fast as that."

"Slowly, at the edge of the distant horizon, in rich yellow hue, the morning sun glides upward, dispelling the cool dew and the forbidding darkness. And then, high above us in mid-heaven, triumphant, it casts its penetrating rays earthward—but not for long. Another few hours and the crimson west is warning us of impending night—inevitable. A red moon, luscious in its fullness, ascends magnificently amid the stars, travels its nocturnal path, then sinks—sinks as dawn comes on again."

'Tis another day. I'll be switched if it isn't.

To Our June Graduates

Has your learning taught you that envy is the most corroding of the vices, and also the greatest power in any land? Are you a little more temperate in mind?

Have you more charity? Do you follow a little better—say about as much as the rest of us—the dictates of kindness and truth? You may be very clever, destined for the laurel, and have smiled at the unfortunates who failed and had to give up their dear ambitions, but if their failures taught them those lessons they may have found for themselves a better education than ours.—*J. M. Barrie, in "The Living Age."*

Most of our trouble comes from the grasping idea for money. If we keep it as a servant, we will have a useful proposition; but when it becomes a master, it makes us do some funny things. We have got to guard against that. No man should let a dollar make a decision for him in anything. The Golden Rule should be the standard for men in every activity in life.—*Clarence H. Howard, president Commonwealth Steel Company.*

"Sistah Jones, I'se taken' up a collection fo' de benefit of our worthy pastah," explained one of the brethren. "You know, he's leavin' us fo' to take a church down in Mobile, and we thought we'd get together and give him a little momentum."—*Exchange.*

A Christian If

If—you can go to church when all about you
Are going anywhere but to the House of Prayer;
If—you can travel straight when others
wobble,
And do not seem to have a righteous care;
If—you can teach and not get tired of teaching,
Or tell the truth when others lie like sin,
Or pray and pay and carry heavy burdens
And pay the heavy price it costs to win;
If—you can face the surge of things about you
And keep your moral balance in life's whirl;
If—you can act with patience in each crisis,
Nor be a coward, cynic, or a churl;
If—you can live and not be spoiled by sinners,
And give—without a Pharisee's vain pride—
Your life for God and man will pay real profit,
You'll be a saint no critic can deride!

—ERNEST BOURNER ALLEN.

(With apologies to Rudyard Kipling.)
First Christian Church, North Fourth St.,
at Seneca, Harrisburg, Pa. J. R. Baker,
Pastor.

A church member complained, "It costs too much to maintain the church." It is true that the gospel is free just as water is free. But it costs to build res-

ervoirs, pipe water, supply plumbing in houses, and to furnish drinking cups. No respectable person would object to these expenses. Doing good likewise costs—labor, sacrifice, money, lives! Good that is dirt cheap is not good. Christ gave his all—life.

The Modern Missionary

By E. Guy Talbott

He is not a purveyor of outworn creeds,
This man who represents the Prince of Peace
In lands where strife and conflict never cease;
He is a man of actions and deeds.
Not an ambassador of a distant Lord,
This man who brings a message of good will,
Who teaches backward races to fulfill
Their destiny; he serves the Living Word—
The Christ, the ever present Son of God.
He brings the light of hope to darkened places;
He merges into one the clashing races;
He takes the man who feels himself a clod
And makes him a king. He leads the way,
This modern missionary of today.

—*Christian Advocate.*

John Erskine, New York educator, whose satires at the expense of King Arthur's knights and beautiful Queen Helen of Troy aroused lovers of the classics some time ago came to lecture on Vergil at the University of Chattanooga. Dr. Alexander Guerry, president of the university, had never met Dr. Erskine, and when he went to the station to greet him approached two men, mistaking each for his guest. Dr. Guerry told the educator about it, saying:

"I asked one gentleman if he were Dr. Erskine, and he said emphatically, 'I should say not.' I asked a second man and he said, 'I wish I were.' That shows at least one man has read your books."

"Yes, it does," Dr. Erskine countered. "But which one?"

"I know this one came from your heart," remarked the Friendly Critic, glancing up from reading the galley proof of the editorial "Echo Answers Echo." "Admitting you don't know what's coming is the most hopeful indication of your intelligence I've seen."

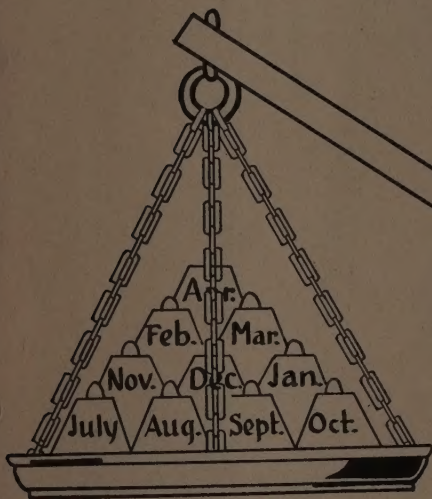
"It's an indication of genius," we replied modestly. "Did you ever hear the story of a committee seeking an editor for a certain publication? 'Do you know how to run a religious paper?' the spokesman asked an applicant.

"No, sir," replied the applicant.

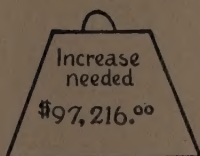
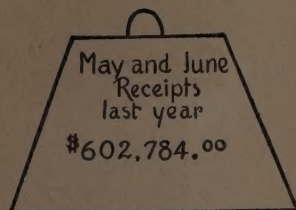
"Well, we'll try you. You seem to have had experience."

BALANCE

JUNE 30



10 Months
Receipts



It takes both weights
to balance the scales



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The Destiny of a great Brotherhood

*Through Final
Decisive Action on the
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Every Member, the Greatest
Movement in our History
Must Come to a Successful
Conclusion . . .*

JUNE
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Pension Fund

PENSION FUND OF DISCIPLES OF CHRIST

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